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VOLUME XIV.

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THE
RELIGIOUS MONITOR,

AND

EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION,

AS SET FORTH IN THE

Formularies of the Westminster Divines,

AND WITHHELD FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

REV. JAMES MARTIN, EDITOR AND PROPRIETOR.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

XIX. About July 1882
ALBANY.

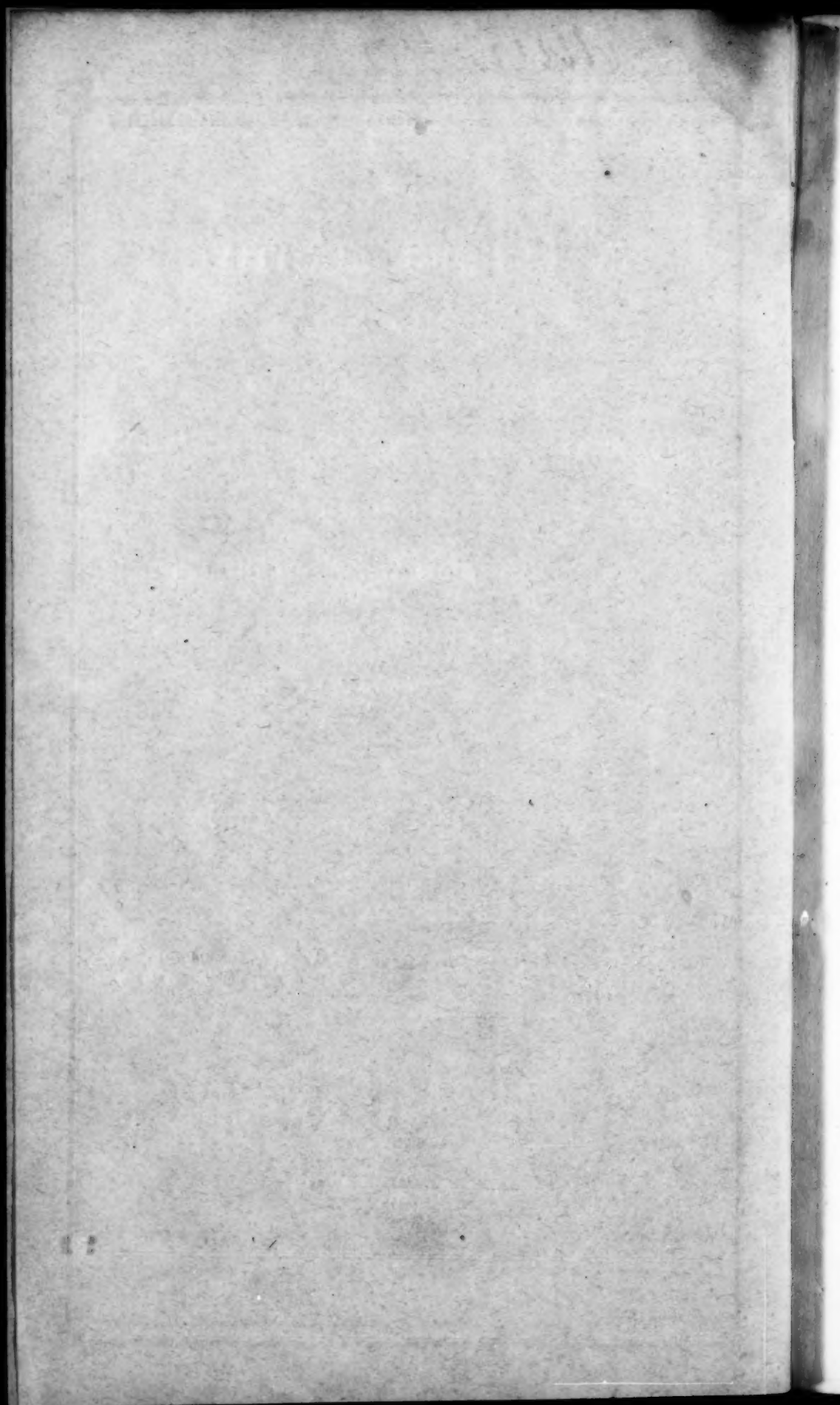
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ART. I. *The Influence which Seceders may exercise in promoting the General Observance of the Sabbath.*

However much we may testify against the corruptions of other churches, it certainly becomes us to rejoice in whatever good may be accomplished by any that bear the name of christians. To those that take an interest in all that concerns religion, it might seem a matter of some importance, that such a large body as the General Assembly of the Presbyterian Church, at their last meeting, should bring under their consideration the prevailing desecration of the Sabbath. While this nation is chargeable with the guilt of sabbath-breaking, it might be well to consider whether the evil could not be remedied by the church, if this denomination, and all others that profess a regard to the sacred day, were, along with us, honestly to do their duty. In this land, there seems as little prospect as there ought to be desire, of an alliance between church and state. Where these are most closely connected, this evil, in respect of the governments, is, unhappily, generally found to prevail as extensively as here. In what manner, then, might the church be hoped to influence the state? We would answer, by churches, as societies, fearlessly doing their duty, and by individual members acting, in the exercise of their political rights, as those that remember they must give an account unto God.

By the laws of England, till a very few years ago, all legislators, and men in any civil office, or any under government, were there obliged to be members of the established church. Why, then, did irreligion prevail to such an extent among these, as it is known to have done, but because the church did not do its duty—did not exercise that rod of discipline which it ought. If it could exercise it, is another matter into which it is needless to inquire, amidst the restrictions under which it came. If it could not, its Ministers were guilty of disobedience to the Divine Master in thus becoming the servants of men. Bishop Horsely, that lived in the last age, speaks of the evil of sabbath-breaking, and says, that it chiefly began in his time; and charges the nobility and

gentry as being the first in setting the evil example. On the Sabbath, he says, they found the roads more free and less incommoded. They began to employ it as their day of travelling. Merchants and others soon imitated their example, till, by degrees, the evil became generally prevalent. Now, had not such a bishop been tied up in the exercise of his authority, it might have been expected, that he would have endeavored to bring all such offenders as belonged to his diocese under the discipline of the church. His hands were bound, and he could not act like the bishop in the early times of christianity, that brought an emperor himself, a member of his church, to open confession and acknowledgment of the murders which he committed by his troops upon some peaceful villagers in a fit of anger. It is well known, that not only in England, but in Scotland, also, the ministers of the established churches, are obliged to dispense sealing ordinances to all applicants that are king's subjects, however ignorant or immoral they may be. The case has been tried in our own times as a matter of law, and must be easily attested by all those that are conversant with such matters.

If, then, where religion might seem to be arrayed with as mighty powers as lofty pretensions, so little has been done for the pure practice of it, what can be expected from it here, where it has no influence but that which is derived from its own inherent excellence, as inspired into it by its divine author? It is on this that we ground our hope. It is on churches, congregations, and members being brought to a sense of their duty, and being convinced that no man, whatever, in any case, can lawfully act contrary to the rules of righteousness. It is by this leaven, though hid in the meantime, it may be, in some of the smallest religious communions of the land, that we hope the whole mass of society shall in due time be leavened.

The General Assembly of the Presbyterian Church, seem to have had some excellent talk, from which action, in good time, may arise, concerning the sanctification of the Sabbath. The desecration of it by travelling, was well stigmatized by some of the speakers. Surely it must come to be admitted, that what a man does in conjunction with others, he is liable to account for in a similar manner, as if performed entirely by himself. Why such warnings against evil confederacies in scripture, if such a rule does not apply? What doubt, then, can remain, that the shareholders in canal boats, railroad cars, stages, and several similar things, employed upon the Sabbath, must be held guilty in the sight of God of a violation of the sacred rest? If so, in what view are such persons to be regarded by the church? Certainly not as members entitled to its privileges.

In how many other things have some churches been negligent? If a farmer or mechanic works upon the Sabbath, in what respect is a postmaster that transacts the business of his office on that day any more guiltless? He is not compelled to accept of his post, and perhaps might live without it, and probably more prosperously, through the blessing of God, giving him some "better thing" in compensation for such a sacrifice in his service. Yet, we cannot assert that all transgressors of this class, are ranked as heathen men and publicans, since many of them enjoy, in certain societies, church fellowship. Again, what excuse can be devised for those, who take the opportunities of public conveyances, and either set out upon their journeys on that day, or neglect to rest when it comes, even when full freedom is enjoyed to spend the day in some retirement, which can be easily and conveniently obtained at al-

most every stage, in numerous houses of public accommodation? Some will tell us that they may better spend the day in travelling than in such company as is commonly found in taverns on a Sabbath. Let such satisfy their own conscience of the necessity of their journey, and then look to God for his countenance in all their ways. The "fear of the Jews" is still seen to be upon the men of the world, and in general no one suffers here much for the sake of his religion. If it were otherwise, it ought to be borne and counted "no strange thing," rather than commit sin. Formerly many had "trial of cruel mockings." The good man will dare and brave the world's scoff. It might be asked, if all our legislators were infidels, that refused to do their duty on the subject of the Sabbath Mail? They stand amenable to God, who shall bring all in to judgment; but those of them that were members of any christian society, certainly ought to have been brought to its bar. But it may be still further inquired, what is to be said of those, that in the exercise of their political rights, elect men who are notoriously guilty of violations of God's law, without any assurance that they shall conduct differently for the public than for themselves in private? If, under some tyrannical governments, amidst national judgments, it may be humbly asked of God, in the sufferings of the people, "What have these sheep done!" we fear, that, in this country, where the people boast of being sovereigns, there is a greater responsibility incurred, and for its violation, more awful chastisements may well be dreaded. Augustine asks, what is the reason, why, in national judgments, many of the righteous suffer with the wicked? and answers, that it may be, the righteous may have failed to remonstrate with the wicked for their wickedness. If such conduct may expose to the divine displeasure, what may not be feared for those that are found act and part with the wicked? We are afraid that the pretence of attachment to political party, will form no plea for exemption, but subject rather to greater danger as incurring deeper guilt. But while these are considerations that may seem beyond the concern of the readers of these pages, in general, we would still have to inquire, what may not we hope to accomplish for the promotion of Sabbath sanctification, as members of the Secession Church? If we are clear in all these aforesaid and similar matters, are we not guilty in some else? May it not be thought that the burying of the dead upon the Sabbath, is a work that, in general, can neither be reckoned one of necessity nor mercy? There is no precedent, short of bible authority, that ought to avail with Seceders in such a case; and it is strange, that, as far as scripture goes, there is neither under the Jewish Sabbath nor Christian, a single example to countenance the practice. If there ever seemed necessity for deferring a funeral till Sabbath, it might be supposed to have occurred in the case of our Saviour. Great preparations were making for his burying, but he was interred in haste on the evening before the Sabbath, by only two of his disciples, while the women rested on the sacred day, leaving farther care of his body till the following. While we have the Sabbath mentioned in connection with other events in scripture, it is never with that of funerals, showing that the necessity pleaded for hurrying them over on that day, has no divine sanction. It is the service of God, to which we are, in a particular manner, called on that day. That most excellent of all English commentators, the learned and pious Matthew Henry, speaking of Pharaoh's permission to Joseph to go and bury his father, observes: "Pharaoh is willing that his business should stand still so long; but the ser-

vice of Christ is more needful, and, therefore, he would not allow one that had work to do for him, to go first and bury his father; no, 'Let the dead bury their dead.'" Funerals, upon the Sabbath, was an evil which the late Mr. Marshall, of Philadelphia, saw to deplore in his time. Perhaps, no other good reason can be assigned for the practice than that to which he alludes, the wish for a multitude of attendants. What honour can it be to the memory of the dead to do that on the Lord's day, which might well be left to another, or done at an earlier time? Far greater honor had Stephen in being carried by devout men to his burial, though necessarily few, in the time of persecution, than if he had been attended by as great a multitude as assembled at his murder. There is work of such a kind generally performed on this day in consequence, in filling up, if not in digging graves, as seems to be altogether unsuited to the sanctity of the Sabbath. The commonness of the practice has furnished some mechanics with an excuse for disturbing whole neighborhoods, and, in many cases, worshipping assemblies, with the sound of their hammers, while making coffins, not even needed in haste, but for the sake of occupying a day that they would reckon otherwise lost. While some have pleaded for the necessity of speedy burials, it might be supposed that that reason would urge to an imitation of the example afforded by our Saviour's, on the evening preceding the Sabbath, rather than on that day itself. It has, unfortunately, been found, that, in country parts, the most frequent cases of alleged necessity, occur in the busiest seasons of the year. At other times professors of religion there do not seem to be left without some feelings still upon this subject, even where the practice is by no means uncommon. We would wish "to strengthen these things which remain and are ready to die," and would call to serious attention, and have mourners to consider, whether, in paying respect to their dead, God may not be demanding a sacrifice of their own time rather than his; and whether it may not be more becoming in them, when, like Abraham, they stand up from before their dead, that they should, like David, go up to the house of the Lord and worship? We fear that in the eagerness of acquiring wealth in our cities, or in the necessity of obtaining the means of subsistence with the utmost diligence there, every time, for this purpose, is reckoned equal with the busy seasons of the country. It is from professors of religion that we look for amendment and reformation; and were ministers and people, however few in any neighborhood, influenced by proper respect for the Sabbath, to discountenance this practice, we might hope that their example would lead to inquiry, and, it might be, that many who had been led astray by the evil fashion of the world, might yet be reclaimed.

This is a practice which merits our disapprobation. We do not say, there may not arise a case of necessity; but in the numerous cases we have known of Sabbath funerals, while we do not dispute the experience of others, we fearlessly assert, whatever necessity there was of man's making, we never yet knew any by God's ordination: all might have been avoided by sooner or later interment. In many cases this evil is attended by another, which, in the peculiarity of our profession, ought most carefully to be avoided. In some parts of the country, it furnishes the most plausible pretence for indulgence in occasional hearing, and produces great unhappiness by the agitation of this "much vexed question." Where the burying ground lies more contiguous to the place of worship of some other denomination, it is common for many of our

people to turn in thither, where they often endanger their souls in the hearing of erroneous doctrine, and their appearance of joining in idolatrous worship, instead of returning, though late, to their ordinary place of meeting, where they have pledged themselves by their profession, to maintain ordinances, and promised their countenance and support to their pastor. Where this latter evil may be avoided, there is still another commonly, if not uniformly, attending, occasioned by the worldly and unedifying conversation to which church members are exposed. If there may be a few of the more sober part of the community present, it is well known that such an occasion, upon the Lord's day, is looked upon as a sort of pleasure and recreation by many, who, in the restraints imposed by the general respect of the community to the Sabbath, regard it as a weariness.

Other writers may do well in their way, reflecting with just severity upon the evils of society at large, and the corruptions of God's worship in many other religious denominations. In this article we have endeavored to moot a subject which "comes home to the hearts and bosoms of us all." If we have spoken of many of our people being involved in this evil, we hope that their error has been from want of consideration, and from thoughtlessly following the multitude and not from any intention to disregard such an important precept of the law as the fourth commandment, which requires the sanctification of the Sabbath. It is hoped that these few thoughts may be seriously considered. Former sins of ignorance require repentance, and true contrition is manifested in amendment of life. The writer of this, has been happily preserved from ever attending a funeral on the Lord's day, and has avowed his determination to persevere as he has begun, till he knows of a case of undeniable necessity. He wishes others to "go and do likewise." He seeks to form no society for this purpose, persuaded that if all religious denominations would do their duty, there would need to exist none of the combinations of the present day, which some have looked upon as the glory of our age. If they are such as regard the world at large, they must be allowed to manifest the disgrace of any church whose members join them for the sake of personal reformation. If churches were true to their principles, their good and the evil of the world might be more apparent. Let us, then, as a witnessing body, see that we be not only orthodox in principle, but also in practice; and show our respect to every duty by a special scrupulousness with regard to the observance of the Sabbath, which lies at the foundation of all religion. "Blessed is the man that doth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

F.

ART. II. *The use of Idolatrous Names to be avoided.*

"Yea, neither I their very names
Up in my lips will take."

PSALM XVI, 4.

Here we have the language of a consistent, steadfast professor of the true religion. Not only does he resolve to have nothing to do with the impure, sinful rites practised by false worshippers, but that he will avoid any conduct which might have a tendency to give the least counten-

ance or encouragement to them in such practices. And as the use of names invented by them to designate their deities, their festivals, and their sacred times, would have had an evident tendency this way, so he here resolves that he will not take up these names in his lips. It is obvious that this resolution is not to be understood as applying to all use of these names, but only to such as might countenance and encourage those who invented them in their false worship. He frequently mentions names of idolatrous origin himself, throughout the book of Psalms, but it is for a contrary purpose, that he may condemn them, and testify against them. Now as the Psalms of inspiration are of general use, to be continued in the church of Christ until the end of time, and as they represent true religion at all periods, we may with certainty conclude that the true worshipper of God will ever be ready to make this resolution his own, and practice agreeably to it; he will not pollute his lips by taking up the names of idolaters, without necessity, or in any case in which he might give countenance or encouragement to them in their sinful ways. The reason is obvious: he would thereby be destroying the testimony which he has lifted up against idolatry; he would be dishonoring God, and destroying the souls of men. So that, although we may say of names as the apostle Paul says of an idol, we know that they are nothing in the world, and that there is no other God but one—yet, to use them to the emboldening, encouraging, or countenancing idolaters, must be acknowledged a sin of no ordinary magnitude.

And yet here is a part of the inspired word, here is a part of Christian duty, violated at the present day with a frequency and a thoughtlessness which manifests great ignorance of the scriptures, or great disregard to the strict line of conduct there prescribed to the professors of the true religion. We hear a great deal about popery, about the abominations, and idolatry, and defilements of popery, and the dangers which threaten us from that quarter. We are very far from wishing to see less zeal, or less opposition to that wicked conspiracy against the rights of God and man; nay, but we wish to see this opposition carried out consistently, even against the *very names* of popery, that every opponent of the mystery of iniquity, may say as the Psalmist here: *Yea, neither I their very names up in my lips will take.*

It is a fact that they have given names to most of the days of the year; and that the use of these names is artfully calculated to awaken and keep up a constant veneration for the superstitious ceremonies witnessed by their deluded votaries at these particular seasons. In protestant countries most of these names have fallen into disuse. In others where the inhabitants are partly papists, very many are still retained, almost every particular time and season of the year is still expressed by some name imposed upon them by popery for the purpose of perpetuating its power. Such are Sunday, Christmas, Halloweve, Candlemas, Michaelmas, &c. In our own country few of these names are retained; but there are still some which we frequently hear used, and which must be condemned on the principle involved in this resolution of the psalmist; because used *not* for the purpose of condemning and opposing popery, but in complaisance to their inventors, and because the use of them is calculated to awaken superstitious ideas in the minds of papists—the very purpose for which they were invented.

Thus for instance, it is common for some among us to cry out against popery, and yet in speaking of *that day which the Lord hath made*, instead of calling it by some one of its scriptural names, *the Sabbath*, or

the *Lord's Day*, prefer to call it *Sunday*, a name which, if not the natural birth, is at least the adopted child of popery. It is well known that the profanation of the Sabbath is an essential feature of popery; hence, its very names, the *Sabbath*, and the *Lord's Day*, names of a peculiarly solemn sound, were laid aside, and a heathen name adopted, as more exactly in accordance with the manner in which *they* desired this day of rest, sacred to the Lord, to be observed. It need not excite wonder to hear the world, and worldly politicians, using this name, as the *Sunday* of popery accords much better with their views and feelings, than the *Sabbath* of the Lord; but to hear those who profess to be the friends of the true religion, and the opponents of every thing popish, and even their reverend divines, doing honor to popery, by retaining the *nickname* given by them to this sacred day—this is deplorably inconsistent, and glaringly contrary to what the practice of a worshipper of the true God, as here expressed by the psalmist should be.

It is strange, indeed, to hear certain institutions lauded to the skies, as about to give the death blow to popery, and yet blazoned forth to the world with the name of the beast in their foreheads—*Sunday-schools*. It is strange to read an advertisement setting forth that a certain preacher is to deliver a discourse in opposition to the abominations of popery—on the Sabbath? no—but on *Sunday*. Truly these are strange methods of overthrowing popery. We may surely use the proverb here: *Physican, heal thyself!*

Another of these names very commonly used among us, but which must be condemned on the same principle, is *Christmas*. This day it is well known is observed among papists as a high festival; and even some who profess to be protestants think that it should be regarded with some marks of veneration, because on it the Saviour of the world was born. But such is not the will of the Lord. He has appointed a day to commemorate the whole work of redemption *when* finished; but he has appointed none to commemorate the commencement of it—the day on which his son was born. Besides, we know not on what day of the year this was: that it was the twenty-fifth of December, has just the same evidence as that Peter was at Rome, or that the Pope is his successor—that is, *popish assertion*. It was wisely ordered in Providence, that the particular day was soon forgotten in the primitive church; for the same purpose, no doubt, as the body of Moses was buried in a place which no man knew; that no temptation might be offered to the superstition of mankind, to venerate the remains of the one, or the day of the birth of the other. The composition of the word testifies that it is of popish origin: *Christ-mas*, like *Michael-mas*, &c. But we have no authentic record as to the time *when* this day began to be observed. We only know that it did not come to be generally observed until the beginning of the fourth century, when pilgrimages, venerating the relics of martyrs, and other kindred practices, prevailed, and the minds of men were prepared to pay a superstitious veneration to the day which should be pointed out to them as that on which Christ was born. In the Eastern church they pitched upon the sixth of January, for what reason we do not well know; but in the western, the 25th of December was selected. About that season, it is well known, the grand festival of the Saturnalia was observed by the heathen: then slaves obtained their freedom for a time, friends sent presents one to another, nothing was to be seen but feasting, dissipation and mirth. When religion began to decline, this festival was found to stand very much in the way

of the outward growth of the church—an object on which the hearts of her rulers at that day, were much set. Christmas, was, therefore, set up as a rival festival, the various attractions of the Saturnalia were transferred to it, and others of a very imposing nature added. The multitude, easily pleased with show, fell in with its observance, the heathen temples were in a short time deserted, and thus, the devil was defeated with his own weapons; or, more properly speaking, deserted the decaying fabric of heathenism, for the rising splendors of popery, bringing over with him to the *Christmas* festival, the idolatry, the show, the licentiousness, and the riot, with which the *Saturnalia* had long delighted mankind.

This, then, is one of the idolatrous names of popery. And if so, why not apply to it the resolution of the psalmist, and avoid taking it up in our very lips, except for the purpose of condemning it? And yet, how much do we hear about Christmas among all classes in this protestant country? Legislators, as well as school boys, have their *Christmas* holidays, a relic no doubt of the privilege granted to slaves in the Saturnalia. You can scarcely take up a religious periodical about that season of the year, without being greeted with “a merry Christmas,” or grave “Reflections for Christmas day.” Episcopalians have their *Christmas* service; and even some who claim descent from the unbending puritans, open their houses of public worship that day, for the ostensible purpose of bringing people to spend it in a more suitable manner than it is spent in the world. But truly we have no good opinion of this setting up our posts by their posts, or our threshold by their threshold. We regard all notice of the day either in public or in private, in deed or in word, except for the purpose of condemning it, as unwarrantable.

On the other names mentioned above, we forbear to make any further remarks. They are so evidently of popish origin, as to require no proof to establish this point. It is likely some may consider the subject of this essay trifling, thinking that there can be nothing in a name; that we may as well distinguish time by *Sunday*, *Christmas*, &c., as by any other names. But, are such persons protestants? If so, we direct them to the three following passages of scripture, and leave the matter between them and God: Joshua xxiii., 7—That ye come not among these nations, these that remain among you; neither make mention of the *name* of their gods. Hosea ii., 17—I will take away the *names* of Baalim out of her mouth, and they shall no more be remembered by their *names*. Zachariah xiii., 2—And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the *names* of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

R.

ART. III. *Observations on Seceder's Unveiling of Theology.*

[This article is from the pen of a very worthy and much esteemed clergyman who is not in connection with the Associate Church. We cannot with propriety refuse its insertion; especially as the views expressed in it accord entirely with our own.]

MR. EDITOR: The present age is distinguished for novelty; which in many things is beneficial, as an exciting principle in the prosecution

of useful and laudable enterprise. Many valuable discoveries in nature, and inventions in art, may be traced to this principle, which, in things natural, civil, artificial, or literary, may be commendable, if productive of beneficial effects. But in the great affair of religion, there is no room for its indulgence. It is daring; it is dangerous. Though perhaps there is not an error in the religious world, whether Pagan or Mahometan, Popish, Arian, Arminian, or sectarian of every name, but what has its origin in the principle of novelty. Never, perhaps, since the rise of anti-christ, or even the commencement of the christian era, has this principle been more acted upon in the religious world, than in the present. Whence so many divisions in churches, and so much new-lightism, in almost every denomination, but from this principle? But little, Mr. Editor, did I expect any contributor to the Religious Monitor, especially a "Seceder," would be found acting so profusely upon a principle of novelty, as your correspondent has done. It is but reasonable, and religious too, when we meet with any thing in religion, under the aspect of novelty, to examine its pretensions and tendencies; which is my object in the following remarks.

I perfectly coincide in sentiment with "Seceder," in one of his observations, viz: "The writer of these remarks is persuaded no merit accrues from being the author of the following propositions." Perhaps many more are of the same sentiment. I should be glad to know what answer S. would give to an old question, the importance of which he fully understands: *Cui bono?* I can assure S. I can see no good whatever likely to accrue, from any or all of his propositions taken together. I view them calculated, not only to do no good, but to do much harm, as will appear in the sequel. The very title of his piece, "The unveiling of Theology," seems to convey the idea, that the Secession Church, has, from its commencement, been acting upon the popish principle, (a principle the most infamous and absurd,) that ignorance is the mother of devotion. That they have kept, not only their peculiar principles, but the principles of orthodox christianity, under a veil of seclusion. And to the mighty enterprise of tearing off this veil, he seems to view himself as particularly raised up, in providence, like another Luther, Calvin, Knox, or Brainard. But every one looking at the Secession Testimonies, issued from time to time, in behalf of revealed truth and reformation attainments, and in opposition to the novelties of error, as they have arisen from year to year in the christian church, must laugh at every such sentiment. I doubt not every intelligent member of that church, holds the sentiment as fully as S. does, that every church and every christian ought to go on to perfection. Can the contrary of this be charged upon the Secession Church, either from avowed principle, or practice, or fair implication? I think not; as her testimonies do fully evince. The principle of going on to perfection, and progressing in the reformation cause, can scarcely be fully acted upon, without the thing being expressed in such strong terms, as the following: "It is one of the most distinguishing tenets of the Associate Church, and one which we are bound by covenant to support and defend, that the attainments in truth and duty made by our ancestors—are imperfect in extent," &c. With the abatement, that imperfection is applicable to every thing human, our ancestors are entitled to be held in as high estimation as any uninspired men, ever employed to promote the interests of God's Church on earth. They certainly were honored instruments in the hand of the Church's Head, of

unveiling theology, truth, and duty, from the errors, superstition, and delusions of Popery.

His second proposition is that held by Gill, and ridiculous enough it is, surely, that no one ought to officiate in a congregation, but one belonging to it. His sentiment is still more ridiculous than that of Gill, who is content with one in a congregation; but S. would have two teaching elders. Not many congregations can do more than support one. If his congregation can, it is an honorable exception. But the sentiment forcibly obtrudes itself upon me, that one prominent intention of his lucubrations is to secularize the gospel; in other words, to promote the cause of lay preaching. This sentiment is more evident from his

Third proposition: "There ought to be in every christian congregation a school, in which men could be taught, without abandoning their worldly calling, all that is essential in the present system of education, preparatory to the office of the gospel ministry. The languages taught should be the Greek and Hebrew. The sciences should be grammar, logic, metaphysics, geography, astronomy, theology, and church history. All of which may be studied by any man of respectable, but not extraordinary talents." In this I differ very widely from S., for I think he must be one of very extraordinary talents, to study all these branches of literature in four years, theology and all, without abandoning his worldly calling, and support a family too—for he need neither quit home nor observe celibacy. I again say, he must either be a student of very extraordinary talents, or his literary acquirements must be very superficial. I think he had come much more directly to his object, had he used the common argument of illiterate preachers, that the apostles were not learned, &c. But let us look for a moment at the *quo modo*. "In every christian congregation there ought to be a school," &c. Now, who is to superintend this school? Is it one professor to each branch, as is usual in respectable seminaries of literature? If so, how are they to be maintained? It is, I think, highly questionable, if ever there was such a congregation in the world capable of such an enterprize, and all for one or two students. But, perhaps, he means one to do the whole. Well, but who will undertake such a Herculean labour? Even to maintain but one professor in every congregation, is what but few, if any congregation can do. As already said, to maintain a minister is enough for the most of congregations to do. But, perhaps S. means that the minister shall teach the school in his own congregation. But suppose he is qualified to teach all the branches of literature specified, how is his own congregation to be attended to? True, among other novelties of the present age, Sabbath preparation by prayer, reading, meditation, &c., is by many either wholly omitted, or but partially attended to, which I think must be really the case according to the scheme of S.; a scheme which I have no hesitation in pronouncing to be absolutely nonsensical and absurd.

In his fourth proposition, he insinuates there is a kind of priestcraft employed in throwing a mysterious veil over the art of preaching, and the sources of education; than which, what can be more utterly ridiculous and untrue! Are not the schools of literature open to all, rich and poor, who choose and have means to attend? And for the benefit of others, almost all classical works are translated, as Cæsar, Ovid, Virgil, Horace, Homer, Xenophon, Heroditus, &c.; and books on philosophy, both natural and moral, are in English and equally accessible. How then can there be the smallest ground to complain that the sources of

wisdom are concealed from the common people! The invidious imputation is applicable to no denomination of Presbyterian name. His object seems much more to abolish literature altogether, than to promote its interests. As for Markii Medulla, the text book of some professors of divinity, there can be no reasonable objection against its translation, or that of Turretine, Pictet, or any other. But what is the necessity? Must common christians remain under the veil of ignorance, unless a particular work of systematic divinity be translated into our vernacular language? There can be no ground of complaint for want of christian reading, and that in abundance, and of the best quality, as long as the works of Owen, Edwards, Durham, Boston, Buck, the Erskines, Davies, Lathorp, Watson, Harvie, &c. &c., are extant, besides many valuable commentaries. But if S. still cry out for systematic divinity, there is even for this not the least ground of complaint. We have works in abundance, both original and translated in the English language, as Gill, Brown, Boston, Ames, Robertson, John Edwards, Witsius on the Covenants, &c.; and perhaps the best system of the whole, is the Westminster Confession of Faith, which is the text book employed by some professors of divinity. Where then, Mr. Editor, is there the smallest ground of complaint for want of sources of information, either on theological or literary subjects? There is none earthly. I think S.'s mode of writing is very much calculated to bring the whole system of academic literature, both of theology and science, philosophy and classics, into contempt, and to encourage the illiterate upstarts, that consider preaching the easiest thing in the world, and that literature is rather to be deprecated than acquired. It is true, he mentions a great variety of subjects to be studied. But this, I think from his plan, is more from pretence than any conviction of necessity. He is perfectly willing that the sacred originals be abandoned. This being done, the other sciences, including theology, will only require two years; and all this, too, without quitting home, or worldly employment, or observing celibacy! What kind of theologians his ideal system would produce, it cannot be difficult to determine. There are certainly a great deal too many such preachers already. It is predicted "knowledge shall increase." But certainly by this system, it would greatly decrease, if not become wholly extinct. Such teachers must be ill qualified to feed God's people with knowledge and understanding.

I think, Mr. Editor, you did a kindness to this correspondent in suppressing his communication; for it can bring neither honor to himself, nor edification to his readers. S., by his signature, would seem wishful to convey the idea that he is a *Seceder*, but I by no means believe that he is one, in the usual acceptation of that term, more than I am. My best advice to him, is, to lay aside his visionary scheme, and become what I profess to be,

A Lover of the Good Old Way.

ART. IV. *The Unveiling of Theology.*

(Continued from Vol. xiii. page 549.)

The direct object of the inquiry here presented, is to show from historical facts that the Secession church had made an advance, in one or more points of scriptural reformation, over and above the churches of the

Reformation, so called. The historical facts serving as proof of this position, are to be found in the profession of those reformed churches compared with that of the Secession. And in examining the profession of any church, as exhibited in her public creeds, it is necessary, before we decide on the soundness of her faith, to compare those creeds, especially in any ambiguous or obscure article of them, with her public and general practice. The profession of any person or people, I mean to say, is not to be found exclusive and entire in the written articles of faith, or forms of discipline, which they pronounce with their lips, sign with their hand, or cause to be published in their name.

The name *CREED*, appears to me to come from the Latin *credo, I believe*. Thus the Apostle's Creed, so called: *Credo in Deum Patrem*, etc. Thus the Helvetic, and some other confessions. But deeds do frequently speak more loudly and more distinctly than words. The Anti-burghers in Scotland, from whom this American Secession is sprung, proceeded upon this principle. They interpreted "the true religion presently professed within this realm, and authorized by the laws thereof"—to signify that corrupt system of religion which was then being practiced in the established Kirk, from which they had withdrawn. With the creeds of the established Kirk, the Anti-burghers found no fault, and yet declined to swear into their profession—into "the true religion presently professed."* The judicatories of any church, the people concurring with them, may glide or tumble, or by a legionary movement, making a bold impetus, may rush on to new ground—the creeds of that church remaining unchanged. This affords one of the strongest objections that I know of, against the utility and expediency of creeds, considered as terms of communion. Their operation in this case, is unequal, uncertain, and inadequate to the end proposed. The Secession church is, in the nature of things, equally subject with others, to the danger of such a lapse, fall, or voluntary rush. The fact of always having the same creeds, is not in itself sufficient proof of being the same church.

Extracts have been made above, from several of the creeds of the reformed churches, in order to ascertain their sentiments on two particular points—*magistracy and traditions*. We have briefly examined their sentiments on the first of these, that is, magistracy. The practice of the reformers, in a few particulars in regard to the extent of the magistrate's power in matters of religion, has been alluded to—the act, for instance, of the Scots' Parliament, ordaining barratry and death, as the penalty of being present at the mass.

HUMAN TRADITIONS are the theme, now, in the second place, to be considered. And, in my view, in the exercise of what humility and candor, the Lord by his spirit has endued me with, human traditions, under one name or another, were recognized as binding to some extent, by every one of the reformed churches, from whose creeds the above extracts are made. All those confessions, it is true, do state the fundamental principle, that the holy scriptures are the only rule of faith and practice. Yet each of those confessions do likewise affirm the power of the church, or of its rulers, to enact, or to receive and ordain to be by the christian people observed, *certain laws*, acknowledged not to be contained in the holy scriptures, neither in express terms, nor by necessary inference from the terms used in the these scriptures. Those *certain laws* are, indeed, but very vaguely defined, and are in different creeds

* See *NARRATIVE*, prefixed to *The Dec. and Test.*, chap. vii.

differently expressed. The Scotico-Genevan Confession being short, is silent on this point; unless the idea of tradition be implied in the power attributed the magistrate. "Besides this ecclesiastical discipline, I acknowledge to belong to the church a political magistrate, to whom we must render homage and obedience in all things which are not contrary to the word of God. The defence of Christ's church appertaineth to the christian magistrates, against all idolators and heretics, as papists, anabaptists, with such like limbs of anti-christ, to root all doctrine of devils and men." The magistrate is here conceded the power of enforcing "obedience in all things not contrary to the word of God." The object of these laws "in things not contrary to the word," being purely civil, we admit the magistrate's just power to enact and enforce them; but this confession concedes to the magistrate a power to enact and enforce laws, which, as we conceive, have for their object things purely religious—"to root out all doctrines of devils and men, which draw us from the society of Christ's church." Certain laws about things which are in themselves indifferent—that is, "not contrary to the word"—being allowed to be made by the magistrate against doctrines which "draw us from the society of Christ's church;" much more, we conceive, it is implied that the church herself may enact and enforce such laws.

The Scots' Confession on this point is plain: "The cause for which general councils convened, was—not to make any perpetual law which God had not made before;" it was "partly for the confutation of heresies. The other [cause of convening councils,] was for good policy and order to be constitute and observed in the Kirk, in which (as in the house of God) it becometh all things to be done decently and in order. Not that we think that one policy and one order in ceremonies, can be appointed for all ages, times, and places. For, as ceremonies, such as men have devised, are but temporal, so may, and ought they to be changed," etc. By ceremonies, it is impossible here to understand any thing else, than something belonging to the worship and discipline of that sacred community, called "the house of God." It is impossible to understand anything in that worship and discipline, which is not made stated and formal. "Policy and order," and "ceremonies,"—"such as men have devised"—"to be constitute and observed in the Kirk"—this is "the other," the second cause for which councils may convene. Ceremonies of this kind, are admitted to be "but temporal," and "they ought to be changed." They cannot, or ought not to be "appointed for all ages, times and places." Yet the appointing of ceremonies, such as men have devised, it is plain, is admitted and solemnly confessed, by the authors and adherents of this Scots' Confession, to be one legitimate object of councils' convening. It is not my office here, either to accuse or defend the persons, the conduct, and much less the motives of the witnesses and confessors of the reformed churches, the souls of many of whom are under the altar, having been offered up in testimony of the truth and sincerity of their profession. A disclaimer is made in this very confession, which all charity constrains us to believe was sincere, of all church power "to make constitutions repugnant to the word"—"to make any perpetual law, which God had not before made;" yet this very disclaimer implies the concession of a church power to make constitutions which are not contained in the word—laws that are not perpetual. This disclaimer is further interpreted, in the same instrument, to admit ceremonies that men have devised. Such I am warranted to call human traditions. To wash the hands before eating is

"not repugning to the word of God," and it may not have been appointed a "perpetual law," "for all ages, times, and places." Yet was it a human tradition; it was ranked, by the AMEN, among "the traditions of the elders," and he calls it "your tradition." Whatever is made stated and formal, in the discipline and worship of the house of God, and which is, at the same time, not to be found in the word of God, is a human tradition.

The Belgic, that is, the Dordrecht Confession, nobly disclaims "all human inventions and laws which may be, in relation to God's worship, brought in by any one for the purpose of [or in such a way as] to tie down and restrict the conscience in any manner." This I take to imply an admission of human inventions and of human laws, in relation to God's worship, provided they do not tie down and restrict the the consciences of men. Another special class of human inventions and laws, appears to me to be admitted absolutely, and to obtain authority to tie down and restrict the conscience—that is, to be enforced under pain of censure. "We do, therefore, solely regard what is suitable for preserving and cherishing concord and unity, and for holding all in the obedience of God." The idea suggested by these last words, and one which is not peculiar to the doctors of Dordt, but may be discovered to be a favorite one in the minds of some who claim interest in the Secession, is, that the divine law is to be *guarded* and *defended* by human enactments, without which, as preventives of sin and helps to holiness, the divine law would be in itself inoperative, would not be obeyed, men would not "be held in the obedience of God." In this last kind of human enactments, or rather in the power of ecclesiastical rulers to make and enforce them, the Scotch and the Dordrecht fathers appear both to have been agreed. The Scotch, in their first and second Books of Discipline, laid down and adopted many rules for "the Order and Polity of the Kirk," which are not in the word of God, and which they never pretended to have found there. They had "readers" who "exhorted and explained the scriptures," and who, if found unable, "after two year's exercise, for the ministry, should be removed, and others as long, put in their room." They had one rule, which I think good in its kind, "That ministers and readers shall ever begin some book of the old or new testament, and continue upon it to the end, and not to help him from place to place, as the papists did." Of elders and deacons the first Book of Discipline says—"Their election shall be yearly, where it may be conveniently observed." Others of the reformed churches observe that rule to this day. Further—"The deacons should assist the assembly in judgment, and may read publicly, if need requires." This Book recognises "superintendents," who "shall not only preach, but also examine the doctrine, life, diligence, and behavior, of the ministers, readers, elders, and deacons." Another rule, which I would mention with approbation, in itself considered, is—"Public prayers shall be used upon the Sabbath, as well afternoon as before, when sermons can not be had." In the same article it is said—"Necessary is the true preaching of the word, the right administration of the sacraments, the common prayers, the instruction of the youth, the support of the poor, and the punishment of vice; but singing of psalms, certain days of the conventions in the week, thrice or twice preaching on week days, certain places of scripture to be read when there is no sermon, with such things, are not necessary." The enumeration of the things which are not necessary, as this Book is given in Knox's History, and which I take to be the true

sense of it, runs thus—"The other is profitable, but not merely necessary: that psalms should be sung; that certain places of the scripture be read when there is no sermon; that this day or that, few or many in the week, the kirk should assemble." The fact is, that the singing of psalms, or of any thing, in public worshipping assemblies, is contemplated, both by this book of discipline, and by the confessions of some of the reformed churches, as a thing indifferent—lawful to be done, but not essential to the discharge of moral obligation. The Helvetic confession says—"If there are churches which have faithful and legitimate prayer, but have no singing, they ought not to be condemned. For all churches have not the convenience of singing. And certain it is, that, according to the testimonies of antiquity, the most ancient use of singing was in the Oriental churches, and so at length was, at a later period, received by the Occidentals."

The synod of Dordt agrees with the ancient Kirk of Scotland, in the power to appoint one species of ceremonies or laws. But the latter dissents from the former in reference to another class or species, which appears to relate principally to holydays. The Dordrechtans admit, and universally practice, the observance of holydays, as is well known. But they are mild enough not to suffer the observance of these to be enforced under pain of censure, not to be brought in in such a way as to tie down and restrict the conscience by them. Seceders in the United States, do often complain of the loose manner in which the christian Sabbath is kept by their brethren of several of the other christian denominations. The complaint may not be groundless; and yet it is some extenuation of the sin complained of, that it is a sin of ignorance. The Lord's day, and the festivals of nativity, circumcision, the passion, that is good Friday, easter, the ascension, and whitsunday, are by some of the reformed churches expressly placed on a level, made to occupy the same ground, that of antiquity. See the Helvetic confession. Calvin himself, in his institutes, finds no higher sanction for the Dominic, or Lord's day. His disciple Knox, surpassed him in this point of reformation. "A commission [or committee, of whom John Knox was one,] were appointed, to draw up in a volume, the policy and discipline of the church, as well as they had done the doctrine, which they did and presented it to the nobility. The same Book of Discipline [being the first,] was subscribed," says the historian, "by a great part of the nobility, in the tolbooth of Edinburgh, the 27th day of January, the year of our Lord God, 1560.*" This book affirms—"That the obstinate maintainers and teachers of such abominations" as "the keeping of holydays of certain saints, commanded by man, such as the feasts, as they term them, of the apostles, martyrs, virgins, of Christmas, Circumcision, Epiphany, Purification, and other fond feasts of our lady—should be punished with the civil sword." Yet the second book of discipline, "agreed upon in the General Assembly, 1578, inserted in the Registers of Assembly, 1581, sworn to in the National Covenant, received and ratified by the Assembly, 1638, and by many other acts of Assembly, and according to which the church government is established by law, Annis 1592 and 1640"—this book affirms, "To make constitutions, which concern [το πρεπον] that which is decorous in the Kirk, for the decent order of those particular kirks where they govern," belongs to the power of the eldership.

* See Knox's Hist. of the Reformation.

ART. V. *Influence of Roman Catholicism.*

MR. EDITOR—The following account of a trial extracted from the Edinburgh Christian Magazine, is not so long ago (some short time prior to 1815,) but that it may serve as a fair sample of Roman Catholic influence at the present time, of which this country has much need to be correctly informed. EGO.

"The following are the facts of a cause which was tried some time ago before the Hon. Mr. Justice Day, and a special jury of the Cork Assizes. A baker of the name of Denovan, brought an action against the Rev. Mr. O'Brien, vicar-general to Dr. Coppinger, titular bishop of Cork. The damages were laid at £500. It appeared on the trial that a subscription had been set on foot by the priest for the purpose of building a Roman Catholic chapel. Denovan was ordered to pay as his affixed quota, the sum of 16s 3d, which he accordingly did. He was afterwards called upon to pay 9s, and this sum he likewise paid, but observed that he was very poor and could not afford it. A third demand was made on him by the priest of 16s, which Denovan refused to comply with. On his going to mass the following day, he was asked by the priest whether he would pay the 16s or not? He answered he was not able. The priest rejoined, "I will settle you." Terrified by this observation, Denovan sent by his wife the sum of 16s to the priest, who then refused to take less than two guineas. On the following day the priest *cursed* from the altar all who had not paid as demanded of them, for building the chapel. Denovan went on the next holyday to mass, and was formally excommunicated, and the people denounced *cursed and contaminated*, if they should deal or hold any communication with him. This threat was so effectual that not one of the country people would sell a sod of turf to Denovan to heat his oven, and he could not sell in his own name even such flour or stock as lay on his hands. Reduced almost to despair, the baker went in a white sheet to the chapel, as a voluntary penance, and asked pardon of God and the priest for his disobedience, and was then desired by the priest to attend him to his house, where he again demanded the two guineas, which Denovan assured him he could not possibly make up. The excommunication was therefore continued in full force, and he was consequently obliged to shut up his house. These facts were incontrovertibly proved by two unwilling witnesses. The jury, after a very able charge from the learned judge, found a verdict for the plaintiff with £50." This statement is copied from a newspaper, where it might not, perhaps, meet the eye of some of our readers, and where it is not at any rate accompanied with any reflections. Facts like these, occurring in humble life and obscure corners, are not likely to be adverted to in the refined and much to be approved discussions on liberty of conscience, which have most unhappily of late, been almost wholly consecrated to the cause of Catholic Emancipation. But it is certainly by such facts as these that we are to judge of the spirit and influence of the Catholic Religion. It is by the occurrence of such facts in the present day, that we are to estimate the degree and even the truth of its boasted amelioration. Not to speak of the aspect which it must invariably present to all who are not of the Romish communion, can a religion, which gives to the ecclesiastical order such a power of arbitrary taxation, and even of gross exaction, with the means of forcing the measure by civil penalties, be consistent with those principles of liberty on which the British constitu-

tion is founded, and which it is designed to guarantee to the subject in all their beneficent operations? If it be alleged that the trial by jury and the control of the civil court, will afford the means of redress, as in the instance referred to, we ask how is it to be expected if both jury and judge shall be Catholics? and will not the Catholics complain so long as they are subject to the jurisdiction of protestants, or liable in any case to be so, which cannot be avoided without changes in the constitution not at present contemplated? Suppose even a Catholic jury and judges acting on the principles of British liberty, were to give such an equitable decision as that which has just been repeated; will not the priesthood complain that the constitution enables their people to evade or make void what their religion sanctions as a proper exercise of the ecclesiastical authority?

The truth is, no arrangements can ever make a free constitution tally with the Catholic system. It frowns on the very principles of liberty, which are now brought forward in the cause of emancipation, for these are the principles on which the Reformation was founded. Let us suppose that the spirit of persecution has ceased; though this be almost the same absurdity as to suppose that the Catholic system has expired. Yet grant it to be so, and that there is no danger of witnessing again the horrible tragedies which have been so frequently acted, the advocates of Catholic Emancipation should remember that liberty and Protestantism are closely allied upon other grounds—that besides persecution, popery tends to enslave mankind in a vast variety of forms. The disadvantage, it may be said, can be felt only by papists; and let it induce them to relinquish their system. But the system involves schemes both of ignorance and delusion, of terror and of hope, sufficiently efficacious for securing the attachment of those who have once fallen under its power, notwithstanding the oppression they may suffer.

At any rate, the British constitution would certainly be degraded by sanctioning any system of oppression, whatever prospects of good might seem to be connected with the measure. Nor let it be imagined that British subjects of the Protestant persuasion are all so enlightened that no public countenance given to the Catholic system could ever induce them to espouse it. We have only to look to the success of Joanna Southcote, to the 10,000 disciples of this visionary, some of them of high rank, and to (one at least) of the clerical order, to form some judg-

* This question ought to be well considered by the people of the United States. When a sufficient number of Roman Catholics have come over and been naturalized, our political questions will be decided by them; and when a sufficient number have got in to be lawyers, sheriffs, judges, &c., into which offices they are pressing with all their devoted zeal and blind obedience to their infallible Father, they will manage our civil suits and criminal processes also according to their own liking. Suppose a popish mob, excited by some neighboring priest, should take it into their head to abuse me while going along peaceably to meeting, and stop me from preaching what they are taught to call heresy, and fall upon the congregation next, and we should bring a suit against some of the leaders; but the judge and the jury, most of them, and witnesses, happened to be Catholics too, what redress should we be likely to receive? Perhaps it might be a *siropence*, which would be a tacit encouragement to our enemies to repeat the same over again. I would earnestly entreat American citizens to look and see whether we are not fast coming to this. Are they, the Catholics, the irreconcilable enemies of our protestant liberties and peace, getting into offices of the highest grade? It should not be forgotten with what extreme difficulty masons were brought to justice a few years ago, and you may be assured that the difficulty of trying Roman Catholics, before Roman Catholics, when the question involves their religion, will be tenfold greater. EGO.

ment of the success which may attend schemes the most absurd and ruinous, when once they are made to engross the public mind, though it be not by any such dignified measure as a legislative enactment in their favour. Who knows to what extent God may give us up "to strong delusions to believe a lie," if we shall unworthily and wantonly risk the advantage which he hath conferred upon us by the favorable interpositions of providence?

ART. VI. *The Heathenism of Popery.*

[The following letter and the accompanying paper, copied from the Southern Religious Telegraph are from the Rev. H. READ, missionary from the Mahratta country, India, to a friend in Virginia.]

CHARLOTTE, C. H. Jan. 31, 1837.

MY DEAR SIR,—I have the pleasure to send you the following paper, which contains, agreeable to my promise, a few of the striking points of resemblance, between *Romanism* and *Hindooism*. It may exhibit the *heathenism of Popery* in some more points than has generally been contemplated. That *Romanism* borrowed largely from Eastern *Heathenism* there can be little doubt. Christianity was early introduced into India, and early became corrupted there. Sufficient time had elapsed *before* the origin, certainly before the maturity of the Papal religion, for the incorporating of all the heathen rites enumerated below; and there has always been a peculiar temptation in India to conciliate the mind of the Hindoo, by clothing Christianity in a garb that should make her look as much like the national religion as possible. This has been the avowed plan with the Roman Catholics, in conducting missions in more modern days, and no doubt it was so formerly. When the abbe Dubois went among the Hindoos, he conformed to their rites, customs, prejudices, &c.; painted his forehead, and wore apparel like a Hindoo priest, and confidently assured the Brahmuns that *he was a Brahmun* from the West, come to discuss points of theology, and to consult on matters pertaining to the course of wisdom and religion with his brethren in the East. Christianity was no doubt from the first loaded with heathen usages and superstitions, for the sake of making comments the more easily. Yours, truly,

H. READ.

The Heathenism of Popery, shown in twenty-four points of resemblance.

1. The Hindoos in theory acknowledge one supreme God, but him they never worship, nor pretend to worship except through some *medium*. Hence their innumerable deities, superior and inferior, as Brahmuns, heroes, saints, the heavenly bodies, &c. &c., all representing some attribute of Deity, and through some of these as a medium one supreme God can only be approached.

2. The Brahmuns (priests) when called on to defend idolatry, affirm that images and visible representations are but helps to devotion. Not absolutely necessary for the more learned and holy, but indispensable to the ignorant and unstable. The mass of the people, say they, being ignorant and vile, cannot contemplate divine essences, and indulge in holy abstractions of a deity, but must have some visible object placed before the eye, in order to *fix the mind*. They argue for images, just

as the Roman Catholic priests do, and declare their use to be the same.

3. The Hindoos have *Gooroos* who stand between them and the gods, and are mediators and intercessors for them in like manner as the saints are with the Romanists. It is astonishing with what satisfaction the Hindoos leave all their religious concerns in the hands of their priests and gooroos. They have only to pay good *fees* and all will go right as to their souls.

4. The Hindoos have their mendicants of every grade; as *gosavees*, *vyragees*, *sunyasees*, *yogees*, *jungums*, *bhopees*, *wangees*, &c. &c., answering to the various classes of religious mendicants, common beggars, devotees, monks, hermits, &c. &c., of the Romish church. The Brahmins are the theorists and legislators; these numerous mendicants are operators, the righteousness-makers, &c. About the olden temples, especially in connection with the *excavated* temples of Elaphanta, Salsette, and Ellora, there are numerous *cells*, occupied no doubt by men of these holy orders. Pilgrimages, penances, austerities, bodily inflictions, are all of heathen existence, if not purely of heathen origin, and borrowed thence by the Romanists.

5. The Hindoos have their *Bhuts* answering very nearly to the Roman Catholic Friars. These often serve as village priests, and live on the ignorance and superstition of the people.

6. The Hindoos have their *vashias*—*wives of the gods*. These are orphans, or young girls voluntarily *devoted to a holy life* by their parents, or young widows who are prohibited a second marriage. They are formally married to the idol, and from that time are consecrated to his service. At the age of about twelve years, or when they have arrived at maturity, they are taken to the temple where they spend the rest of their lives—nominally in the service of the temple, but really in the service of and at the disposal of the officiating Brahmins. There is at every temple just as large a company of priests, and as many of these women, and of devotees and mendicants and other loungers, as the funds of the establishment will allow. These establishments have been greatly reduced within the last century by the loss of that government patronage which they enjoyed before the subjugation of their country to foreign domination. I wish I could add that their *present rulers* (the English,) *do not patronize these establishments now*. Too many facts still witness to the contrary.

7. The ignorance, and servility and implicit credence of the common people in the priests, are essential features of Hindooism. The education of the lower classes of the people, and of their women, is repugnant to their whole system. The Brahmins hold the keys of knowledge, as well as the keys of heaven.

8. The Hindoo priests carefully and effectually keep the *Shastras* (sacred writings) from the people. The reading and exposition of these belong exclusively to the Brahmins. And the more effectually to do this, the sacred books are not allowed to be translated into the vulgar tongue. The Sanscrit language, in which they are locked up, and in which most of the religious ordinances are administered, is a dead language *read only* by the Brahmins. Who does not see a very striking resemblance here?

9. The Hindoos believe that *righteousness may be accumulated* by good works, penances, &c., and transferred to others. Merit is *bought and sold*. This traffic is extensively followed by devotees and mendicants.

A man is now living (the last of the Mahratha princes) who paid a devotee 25,000 rupees, \$12,000 at one time for his righteousness.

10. The Hindoos perform the *Shadhu* for their deceased relatives, that is, they feast their deceased relations, through the mouths of the Brahmuns, and various rites and ceremonies are performed by the Brahmuns, for which the people are obliged to pay just as high fees as their circumstances will allow. Though they do not use the word purgatory, yet they talk as much about delivering the friends from a state of misery beyond the grave, as the Romanists do.

11. The Hindoos perform the *Jupu*—which consists in the endless repetition of prayers—names of their deities and saints. This they often do, by that admirable time-saving contrivance, the rosary. Or they measure their prayers and vain repetitions by the hour.

12. The Hindoos as will be inferred, use the rosary. The Romanists probably borrowed this device from the Hindoos, in the early ages of Christianity in India, or indirectly through the Moors in Spain or Portugal. The Hindoo rosary, consists of 108 beads—the Mohamedan of 101.

The Hindoos perform *Tuppu*, by which great merit is obtained and the body mortified.—*Tuppu* is a term including penances, austerities and bodily mortifications of various kinds. These make up a great part of the Hindoo religion.

14. *Fastings* abound in the Hindoo system of faith. They are meritorious acts—though not I believe accompanied with much self-denial. They do not exclude *light food*. The Hindoo might subsist forty days on his *fast dishes*, without feeling the gnawings of appetite more than a Romanist or a Mohamedan.

15. The Hindoos observe a great number of festivals and holidays. I have a list of no less than 145; and some of these continue for several days in succession. They are anniversaries, birth-days of their saints and gods, festivals on account of deceased relatives, &c. These are often celebrated with great pomp and show. These are harvest days for the Brahmuns.

16. *Holy places* (the *Tirth*) are of never ending interest among the Hindoos—but more especially among the Brahmuns, who reap the profits of them. These are sacred streams, temples, birth-places of gods, &c., to which pilgrimages are made and which are a resort for idle priests and more lazy and wild devotees.

17. The Hindoos have the *holy water*, of which they use two kinds; the first is one of the *five natural products* of the cow—the other is prepared by the dipping in of the Brahmun's great toe, which they use much in the same way as the Romanists do their holy water.

18. The Hindoos divide sin into *inward* and *outward*—the Romanists into *venal* and *mortal*. Under given circumstances, lying, deception, fraud, adultery, and indeed any sin is justifiable. Sin in reality is nothing more than the transgression of the commandments and the traditions of men.

19. The Hindoos give *don durm* (gifts, offerings, and sacrifices,) to the Brahmuns. In truth, a Hindoo's religious character, would be estimated according to his liberality to the Brahmuns. His prosperity depends much on the fees he gives the priests, and almost any penance he may have to perform, may be commuted for a present to a Brahmun.

20. The Hindoos carry out their gods in solemn procession. This is done on birth days of the gods, or on other festive occasions. The

god is usually carried in a palankeen, or under a canopy, and the procession is accompanied by musicians and a great body of Brahmuns. These processions scarcely differ at all from the religious processions of the Romanists, which we often witness in that country of Heathenism and bigotry.

21. The use of the *bell* is common in the religious worship of the Hindoos. Bells are frequently suspended at the entrance of their larger temples; and the worshipper when he enters strikes the bell to give the god warning of his approach. The more common way, however, is for the worshipper to carry a small bell in his hand, which he occasionally rings as he performs the different parts in the adoration of his god, to keep up the attention of his deity. Whether the Romanists use the bell for the same purpose, I know not, but certain it is the Hindoos have the priority in point of time.

22. Like the Romish priests, the Brahmuns pretend to *cure diseases by charms, incantations, enchantments, miracles, and the like*. Such impositions are profitable sources of gain to the Brahmuns.

23. Like the Romanists, some classes of the Hindoos, and more especially the Mohamedans, *keep lights burning at the tombs of their deceased relatives*.

24. The Roman Catholics in India, and elsewhere, as far as I have been able to learn, do observe very many of the rites of the heathen, and are under the baneful influence of most of their superstitions. Their priests exercise the same uncontrolled sway over the minds of the laity—work on the fears and superstitions in the same way, practice pious frauds, and worship their images, apparently with the same spirit, and certainly in nearly the same form as the Hindoos.

ART. VII. *The Moral Condition of London.*

A Sermon preached by the Rev. John Harris, author of "*Mammon*," the "*Great Teacher*," &c., Decem. 6, 1836, entitled the *Christian Citizen*, has just been published, from which we extract the following view of the moral and religious statistics of London.—*Ch. Int.*

"London," he observes, "in itself an ocean of human life, is that place. Is there a place whose influence is such that it can make itself be heard by all the governments of the civilized world? and whose voice is respected wherever it is heard?—that city is London. Is there one place, more than another, which, to all these advantages, adds the power of giving the Gospel to the earth?—still, that place is London—the metropolis of Christianity. Politically, it stands related to about a sixth part of the human race; to an extent of territory on which the sun never sets. Commercially, it has access to every part—it has the ear of the world; while its resources of wealth and moral influence are equal, under God, to an attempt at the evangelization of the whole."

The author's view of the spiritual condition of London, is not more appalling than true. The picture, indeed, is vivid; but its groupings are taken not from imagination, but fact.

"One of the most affecting pages in the book of the world, is that which presents to the eye of the Christian a tabular view of its religious state. If we suppose, according to the usual estimate, that the

inhabitants of the world amount to 800,000,000, then the whole, in round numbers, may be thus divided:—Pagan, 482,000,000; Christians, 175,000,000; Jews and Mahometans, 143,000,000. Oh, what shame should cover the Christian church, that such should be the state of the world—of Christ's world—1800 years after he has died for its redemption! More than three-fourths of the human race in ignorance of him, or in avowed alienation from him! But there is a fact, which should be felt by every Christian inhabitant of this great city, more deeply still—the fact that the religious condition of London, forms a striking epitome of the religious condition of the world. Divide its 1,500,000 inhabitants, as we have just divided the population of the world—into three classes; let these be, the openly irreligious; the occasional and worldly attendants on the ordinances of religion; and the regular worshippers of God. Let the first class stand for the Pagan, and the second for the Jewish and Mahometan, and the third for the Christian division of the world, and you will find that the proportion which they respectively bear to the whole population of London, is about the same which those three great divisions respectively bear to the whole population of the world.

“For example, is more than one half the species Pagans? A distinguished metropolitan clergyman calculates the number of the lower classes who are living in London, in utter disregard of all religion, as half a million at the very least. “But,” says a later writer, “my impression is that the number is nearer 800,000,” more than one half of the whole. Are three-sevenths of the *remainder* of the world's population Jews and Mahometans? About three-sevenths of the *remainder* of the population of London, rank as heterodox, inconsistent, worldly, professors of Christianity, a disgrace to the Christian name. Do only the other four-sevenths of the human race profess the Christian religion? The same small proportion of your city population—yes, and less than that, only about 300,000, a fifth of the whole are regular and orthodox worshippers. Appalling, then, as is the religious state of the world, it is, I repeat, still more startling to think, that the religious condition of London—London in the nineteenth century of the Christian era, in the third of the Protestant Reformation, of *favoured* London, is just its epitome.

“But do you ask for a brief description of the state of that first great division of 500,000 or 800,000, or, taking the middle number, 650,000 ungodly human beings? What is their state? It is a condensed mass of heathenism, which, if drawn out and diffused over a large space in which it could be examined in detail, would amaze and alarm you into benevolent activity. What is their state? It is a concentration of depravity so virulent that it might suffice to inoculate a continent, a world with vice. What is their state? It is as bad as the most perfect system of evil which the tempter could devise, and keep in constant operation, with no other check than the feeble voice of human law, can make it. What is their state? 12,000 children are always training in crime, graduating in vice, to reinforce and perpetuate the great system of iniquity; 3,000 persons are receivers of stolen property, speculators and dealers in human depravity; 4,000 are annually committed for criminal offences; 10,000 are addicted to gambling; above 20,000 to beggary; 30,000 are living by theft and fraud. That this dreadful energy of evil may not flag from exhaustion, it is plied and fed with three millions' worth of spirituous liquors annually; 23,000 are annually

found helplessly drunk in the streets; above 150,000 are habitual gin drinkers; and about the same number of both sexes have abandoned themselves to systematic debauchery and profligacy. Such is their *ordinary state*. Nay, it has grown worse while I have been describing it. Like the magic erections in Pandemonium, in addition to the 5,000 temples of drunkenness and vice already existing, other 'fabrics huge rise like an exhalation.' The statistics of evil are ever on the increase.

"But does not the return of the Sabbath, form an exception to this state? It does, but an exception of the most fearful kind, for it consists in their state *then* being aggravated tenfold; 650,000 human beings then stand up and say, in the face of heaven, '*there shall be no Sabbath*. As far as the Scriptural observance of the day is concerned, *there shall be no Sabbath*. We will rest from our ordinary labour, only to toil in sin, the day shall be set apart to evil.' And in obedience to this fearful decree, issued as from the throne of wickedness, the temples of vice are early thrown open, and thronged with impious devotees; the press issues its weekly manual of slander and sedition, impurity and blasphemy; every minister of evil is then in full employ, aided by numerous helpers, called in for the occasion; in many districts, the ordinary market is quickened into the bustle and riot of a fair; the quiet of the week is broken up by the carnival of the Sabbath; the great volcano of iniquity heaves, and rises, and discharges its desolating contents into the country for miles around; every available form of art is pressed into the service of sin; the whole satanic system of depravity is in active and universal operation; and vice holds its saturnalia. Such is their *Sabbath state*.

"When the Almighty would impress Jonah with the extreme depravity of Nineveh, he spoke of it as a gigantic personification of evil, which had actually come up, and obtruded to his very throne. But, were the guilt of the metropolis to be embodied, who could describe its colossal stature, its Titanic daring, and revolting aspect? When he would show Ezekiel the abominations of Jerusalem, he led him through successive chambers of imagery, on the walls of which were vividly portrayed all their dark and idolatrous doings. But were a similar representation of the abominations of London to be attempted, what is the emblematic imagery that would do them justice? Where are the colours dark enough, and the imagination sufficiently daring, to portray the guilty reality? There must be seen groups of demons in human shape, teaching crime professionally; initiating the young in the science of guilt, and encouraging their first steps towards destruction.—There must be trains of wretched females, leading thousands of guilty victims in chains, and leading them through a fearful array of all the spectres of disease, remorse, and misery, ready to dart on them.—There must be theatres, with a numerous priesthood, pandering to impurity, and offering up the youth of both sexes at the shrines of sensuality. There must be splendid porticos, the entrances to which must be inscribed—*Hells*; and on the breast of each of those entering, must be written in letters of fire, *Hell*. There must be a busy Sunday press, worked by the great enemy himself, in the guise of an angel of light; and despatching myriads of winged messengers in all directions, on errands of evil. There must be infidel demagogues, "mouthing the heavens," and gaping crowds admiring the skill that blindfolds them for destruction. There must be gorgeous palaces in which death and dis-

ease shall appear holding their court; in which busy hands shall be seen distributing liquid fire to crowds of wan and squalid forms; and each of those palaces must be shown standing in the midst of a jail, a poor house, a lunatic asylum, and a cemetery, all crowded, and leaning over the mouth of the bottomless pit. And over the whole must be cast a spell, an all encompassing net work of satanic influence, prepared and held down, and guarded by satanic agency. And, to complete the picture, three hundred thousand Christians passing by without scarcely lifting a hand to remove it."

ART. VIII. *The right Posture in Prayer.*

Mr. Editor,—Will you or some of your correspondents please to answer the following question? By doing which you will gratify a constant reader of your paper. *Is it right and proper for a congregation to remain seated during the time of prayer?*

I wish that the question might be plainly answered; I feel desirous that light should be thrown upon this point, for if it is proper for one congregation to observe this custom, it is right for all. M. S. B.

ANSWER.

The posture which a person takes in prayer is an expression, or a designed expression, by outward signs of his reverence or respect for the Being addressed. And when an intelligent creature approaches into the presence of his God, if he has any suitable apprehension of what he is doing, he will naturally assume the posture which indicates the most reverence of his Maker.

The inquiry then should be instituted, what are the customary postures which are designed to express reverence to any superior? Among the ancients these were various. One form was falling prostrate on the ground before the superior: This is an Eastern custom. Another form was falling upon the hands and knees, and bowing the face to the earth. Another was simply falling upon the knees. Still another form of reverence was, rising up in the presence of the respected person. Whatever posture a person took to express the greatest reverence to superiors, would he also take to express reverence to God. If kneeling was reverential, then he would kneel before his Maker: if standing, then he would stand. And as customs vary in different nations, the posture in prayer would necessarily vary. Falling on the face is not with us a method of paying respect to a superior—we rise and stand before him: we stand with the head uncovered. Such, then, is the natural posture of prayer with us: of course standing in prayer is the common practice.

It is an object ever to be kept in view, that such a posture should be taken as is expressive of reverence; and in whatever manner we express reverence to superiors, in like manner shall we express reverence to God.

We come then to the answer of the question—That posture should be taken in social prayer, which is generally deemed most reverential: Such as mankind generally with whom we are conversant, acknowledge as respectful. Were we admitted to the presence of some superior,

some exalted being, we should not lie prostrate, but stand erect before him. Such then is a proper, probably the most proper position for us to assume: for the outward sign is chiefly to produce on others a reverential frame: the posture is also beneficial to ourselves: it is of no avail with God. And since rising is the customary method of paying respect, that is the most suitable posture in social worship. It produces the best effect on observers. Kneeling is not inappropriate, because much practised; and yet with our customs and forms, we secure the most respectful posture in a whole congregation by standing. Uniformity is desirable; otherwise, if a portion kneel and others do not, the appearances are lacking in propriety.

Is sitting a proper posture? Far, very far from it. It indicates the greatest disrespect to God that any posture can indicate. (The sick and infirm are always exceptions to the rule.) It is saying, we will not pay to God even the homage which we do pay to a fellow creature:—we rise to honour him; but we will not rise before our Maker. Sitting in prayer in public worship cannot be deemed a suitable posture for reasons assigned.

Sitting is practised by some congregations.—But it is a lazy practice as well as wanting in devotional appearances. The practice has obtained currency in this way: in the Episcopal church, kneeling was formerly the posture in prayer. But in process of time, it was found inconvenient to kneel; therefore a half-way method was devised of sitting and leaning forward upon the railing of the pew, and perhaps placing the knees upon a stool. The devout worshippers took a half-kneeling posture; and the indevout sat on their seats without a show of kneeling. Other denominations have imitated the latter part of the ceremony, and adopted the practice of sitting and lolling at their ease while the minister is praying; as if he was to do that part of worship and they remain spectators. We have been disgusted with the practice for its denoting an entire want of reverence, and have been surprised that any in our denomination should have adopted it. The person who leads in prayer should certainly take the same posture which the congregation does. On the whole, our opinion is, that sitting in prayer is a bad practice; and ought not to be adopted. It is the least reverential posture that can be taken, unless sprawling would be more so.

The external act in worship produces an effect on ourselves and on others. If the posture assumed indicates a want of reverence, we may well conclude that reverence to God is certainly lacking. The reason why we prefer standing, in social worship, is because we think it most suitable; and we can secure greater uniformity than we can if we attempt to kneel. If we sit in prayer, we give no outward indication of reverence: we pay less reverence to God than we usually do to our fellow creatures. For reasons suggested then, we are, and always have been decidedly opposed to the practice of sitting in prayer in social worship. It is an undesirable innovation upon the customs of our fathers.

Our querist now has our views and our reasons for them: if we differ from others we are willing to hear arguments on their side of the subject.—*N. H. Observer.*

ART. IX. *Modern Revivals.*

The PRESBYTERIAN in the article below takes the same view of modern "Revivals" of religion that was taken by the Religious Monitor twelve years ago, and which was then condemned in the strongest terms by the whole religious press of the country. But of late, as we have happily perceived, there appears to have been quite a change of views on this subject. The more orthodox Periodicals generally now speak the same language with the *Presbyterian*, and for which they are severely denounced by the New School papers.—[ED. REL. MON.]

"We are not ignorant that the New-school papers are at this time overflowing with accounts of revivals, and neither are we ignorant, that the machinery by which these excitements are produced, although permitted to rust in disuse during nine months in the year, is generally brushed up and employed with becoming vigour, as the season for the meeting of the General Assembly approaches. Of course we are not obliged to explain this singular coincidence, but certain it is, that for several years past, the General Assembly has not failed to hear the most exaggerated and incredible statements of the success of New-school doctrines and measures in promoting revivals, and these have with the same uniformity, been presented as an offset to the coldness and formality of an abused orthodoxy. When this purpose has been answered, the usual relapse takes place, until the season again occurs. We speak plainly, because the fact has struck us as remarkable, and viewed in connexion with the self-glorification of the principal agents in these excitements and their disparaging comparisons, it is calculated to awaken a suspicion that there is more human contrivance than divine influence in the reported results.

"Rather might our tongue cleave to the roof of our mouth, than it should utter one word knowingly in disparagement of a genuine work of the Spirit of God; to the unlimited energy and grace of that Spirit we habitually and exclusively refer for all saving influence; but this is entirely different from a blind credence in the genuineness of a result, however seemingly religious, in which the Spirit of God if mentioned at all, is only mentioned as operating subordinately. Our opinion, formed years since, and strongly confirmed by subsequent observation, is that many, alas! too many of these boasted revivals are utterly fallacious, paralyzing instead of invigorating the spiritual energies of the Church. Under their influence the Church has deteriorated, and where they have been most frequent, the unamiable features of Phariseeism have predominated over the mild, courteous and charitable spirit of the Gospel. That we may not be charged with confounding all distinctions between the true and the false, we explicitly state the grounds of our suspicion, and the circumstances under which we feel compelled to distrust and reject revival statements. They are such as the following. When the account is boastfully written; when some one or more of the instruments employed are inordinately applauded as if by their own skill and zeal the whole effect had been accomplished; when the Spirit of God is not recognized as the exclusive efficient agent in the work; when reliance appears to have been placed on novel and exciting means; when the effect is the manifest production of animal feeling, improperly and disproportionately acted upon; when it is clear that some of the cardinal doctrines of the Gospel, illustrative of human, depravity and dependence, have been studiously kept out of view;—

when the conversions appear to have followed the earnest and unequivocal statements of human ability to repent and change the heart;—when the converts are hastily introduced into the Church, as if fearful to try the genuineness of their change by the delay of a month; when spiritual pride, boasting, and denunciation of others, appear to be the most immediate fruits of the excitement; when the general effect appears to be to depress instead of to advance religion. These and similar concomitants of modern revivals, indicate a spurious work, in which, although there may be a small sprinkling of good seed, there is a general influence unfriendly to the spread of true godliness.

“Had we credited the accounts of boasted revivals in Western New York in years past, we should certainly have expected an entire change in the moral aspect of the community. But what is the fact? It is notorious that in that region which was represented to have been so signally favored with revivals, many churches have been prostrated under their effects; many pastors have been thrown out of their charges; a censorious spirit has been engendered; irreverence and contempt of sacred things have prevailed to a more alarming extent in the community at large; and last, though not least, heresy in its various forms, has multiplied. ‘A good tree cannot bring forth evil fruit.’

“The same system which has hitherto proved so disastrous, and which is now regarded with extreme distrust by the more pious and intelligent part of the Church, and which, to some extent, had fallen into disuse, has again been revived. Men of the same indiscreet character are pushing the same indiscreet measures, to the same disastrous issue. Such is Mr. Burchard and his irreverent and impious performances at Chatham street Chapel, New York, and yet we are charged as enemies of revivals, because we will not believe and induce our readers to believe, that such anomalous agitations are the genuine fruits of the Spirit of God!

“When Christ crucified and justification through his imputed righteousness are preached; when the utter ruin of human nature is fully displayed; when the indispensable necessity of the Spirit of God in conversion and sanctification is insisted on; when the instruments are truly humble, and disclaim all praise, while glory is ascribed to God alone; when, in a word, the truth as it is in Jesus is faithfully exhibited, and is accompanied by the signs of a present God moving on the hearts of sinners and subduing them to the obedience of the faith, then, and only then, are we willing to proclaim it to the praise and glory of redeeming grace.”

ART. X. *Baptist Bible Society.*

The Philadelphia Bible Convention met on Wednesday 26th April, at the first Baptist Church, Philadelphia. The Rev. Dr. Babcock was appointed President, and Rev. A. Sherwood and Rev. B. Stow, Secretaries. There was a very full attendance of delegates, upwards of 400, from twenty-four states and one district, from the various Baptist Churches and Associations, who presented their several credentials.

The Rev. Mr. Knowles, of Massachusetts, offered the following resolution, which he had been requested to present:

Whereas, the American Bible Society has ratified the resolution of the Board of Managers passed February 28th, 1836. Therefore,

Resolved, That it becomes the duty of the Baptist denomination of the United States to form a distinct society for Bible distribution, and the translation of it into foreign languages.

After a long discussion, the Rev. S. H. Cone introduced the following resolutions, as a substitute for the one under consideration, which were adopted, after much discussion.

Resolved, That under existing circumstances, it is the indispensable duty of the Baptist denomination in the United States, to organize a distinct society for the purpose of aiding in the translation, printing, and circulation of the Scriptures.

Resolved, That this organization be known by the name of the American and Foreign Bible Society.

Resolved, That the Society confine its efforts, during the ensuing year, to the circulation of the Word of God, in foreign tongues.

Resolved, That the Baptist denomination in the United States be affectionately requested to send to the society, at its annual meeting, during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution.

Resolved, That a committee be appointed to draft a constitution, and nominate a board of officers for the ensuing year.

The Rev. Mr. Somers, from the committee appointed to examine the character of the letters, documents, &c., presented by the various delegates to the convention, in relation to the opinions entertained by Baptists, concerning the organization of the proposed Society, made a report. The committee stated, they found in nearly all the letters, in which particular instructions were given, a very decided sentiment in favor of a distinct and unfettered organization for Bible translation and distribution. The report was accepted.

Mr. Henry Jackson, from the committee appointed to draft a constitution, made a report, accompanied with a constitution for the government of the Society. The report was accepted, and the constitution was read.

The first article of the constitution, viz: "The name of this society shall be the American and Foreign Bible Society," having been read, a debate of several hours ensued, as to whether the word "American" should be stricken therefrom, when it was approved, and the remainder of the articles were read *seriatim*. The question having been taken on the adoption of the constitution, it was adopted.

The following officers were elected:

President—Rev. Spencer H. Cone, of N. Y.

Vice President—Rev. Nicholas Brown, of Providence, R. I.

Corresponding Secretary—Rev. Charles G. Somers, of N. Y.

Treasurer—Wm. Colgate, Esq. of N. Y.

Recording Secretary—J. West, Esq., of N. Y.—*U. S. Gazette*.

The following judicious remarks in relation to the above society are from the pen of a correspondent of the *Cincinnati Journal*.

"Since receiving your letter, I have made inquiry respecting the Bible Society organized by our Baptist brethren, and will give you the result. You can then judge as to its character and prospects.

1. *Procuring cause of the Society*. The Baptist missionaries in Burmah, in preparing a Burman Bible, translated the Greek word *baptizo*,

in the New Testament, *immerse*; that is, made a bible which none but a Baptist could conscientiously use. Of the sectarian character of this version, the managers of the American Bible Society were ignorant, until they had appropriated some 16,000 dollars towards its publication. They did not dream that any missionaries could make and ask them to patronize *such* a Bible, any more than one with sectarian notes and comments. They therefore resolved with great unanimity, that they could not encourage any version unless all the members of the Bible Society could unite in using it, as they unite in using the English version. In May last the American Bible Society sanctioned what the managers had done. A portion of the Baptists then proposed to organize a new society of their own. Such was the *procuring cause*.

2. *Organization of the Society.* The society was organized last spring in New-York, in the church of the Rev. Mr. Cone, and Mr. Cone was chosen president. It was formed without the advice of the Baptist General Convention, which met but a few days before at Hartford. At a large meeting at the same time and place, a committee was appointed to take conditional measures for the organization of a Bible Society at Philadelphia in April, 1837. This advice was disregarded. The society was also formed against the wishes of many of the most intelligent, wise, and pious Baptists in America.

3. *Name of the Society.* It has seemed a mystery to many why this new society should be called the "American and Foreign Bible Society," especially since its managers must all be Baptists, and the Bibles printed must be Baptist Bibles. Why select a name so liable to be confounded with the existing Bible Society, as regards letters, funds, &c. Why omit the word *Baptist*, so universal in the title of their "Foreign" and "Home Missionary Societies," their "Tract Society," their newspapers, periodicals, seminaries, churches, &c. &c.? Why this strange innovation? Some have conjectured that this omission was made to *irritate* the friends of the American Bible Society. But this is rather uncharitable. The true cause of the omission of the word Baptist, was probably this: The framers of the society, no doubt, felt an awkwardness in using that Greek born word in their title, which they had been urged for Zion's sake to use in the Burman Bible; but rather than use which, they broke away from old friends, formed a new society, and began to send the apple of discord through the American churches, when happily united in the Bible cause. How could they, after all this, insert in their title that odious offspring of *Baptizo*? How can they retain it in the title of any of their societies, or periodicals, their English and French Bibles, or in the *name* of their denomination?

4. *A translated Bible.* This new society, (and probably their agents do the same,) says much in favor of a *translated* Bible, rather than one where words are transferred. In their "Quarterly Extracts" importance is given to this topic by a large *cut* representing an open volume, with the inscription TRANSLATED BIBLE upon it. Now I suppose every Latin scholar knows that *transfer* and *translate* are from the very *same* Latin root, and cannot be widely apart in meaning. But what they mean by *transferring* words, is by carrying into a modern tongue, forms or roots as they exist in ancient tongues. Thus *christianize*, *anathematize*, *evangelize*, *baptize*, &c., are transferred from the Greek with a partial Greek dress, whereas they should be *translated*, it is alleged; that is, should be put wholly in a new dress. How would such a course weaken and impoverish our translation! Even the word

translate is transferred. We are thus led, however, to infer that in the Burman Bible there is no *transferring* of words, but that all the Bible is *translated*. Now it is the uniform testimony of missionaries that heathen tongues are of such limited extent that they are constrained to use an immense number of words from foreign tongues; in some instances, one *third* are of this character. And I venture to predict that when we learn the true character of this Burman translated Bible, we shall find that not only scores, but hundreds of words are *transferred*, that is, have a foreign dress. But the word *baptizo* is no doubt thoroughly translated, that is, it teaches *immerse* in the Burman, and nothing else.

5. *Safety of such a translation.* It is doubtless supposed, that by making such a translation in Burmah, they shall be able to make a nation of immersionists. One Baptist missionary intimates, that if *baptizo* had been translated *immerse*, in the English Bible, the question about baptism would long ago have been settled among us. But is this probable? Would the scholars of England and America have trusted implicitly to *any* translation? Would they not have gone, as they now do, to the Greek to learn what the holy spirit taught? And as to the common people, we can see what would have been the result, by looking to Germany. In the German Bible, *baptizo* is translated by a word which *once* meant *immerse*, but has now *lost* its original meaning, and is quite as indefinite as the English word *baptize*: that is, it signifies the application of water in baptism, without defining the *mode*. It now conveys to no German ear the idea of *immerse*, and all their churches administer the ordinance by *sprinkling*. The same remarks are true in regard to Holland and the Dutch scriptures. Should there be learned converts among the Burmans, as there probably will be before a distant period, will they be content with the meaning of all words as given in a Burman Bible, made by men but recently come from a remote nation? By no means. They, and the common people too, will ere long be governed in belief and practice by the Greek meaning of the word in question, whatever that is determined to be.

6. *Wisdom of such a Translation.* From what has been said as to the way in which scholars determine the mode of baptism, and from the inefficiency of a Baptist Bible among common people, as seen in Germany and Holland, we conclude there can be little wisdom in making a Baptist Bible for Burmah. It won't *stay* a Baptist Bible exclusively. Other missionaries are in the vicinity, and they will soon be in the Burman empire. They will not use this Bible, or if they do, they will give their own views of the translation of *baptizo*, and will practise as they believe, and so will their converts. Unhappy disputes will in the mean time be engendered among missionaries, and christianity suffer in the eyes of the heathen. Can there be wisdom, then, in making such a translation, one so useless, so hurtful?

7. *Will the new Bible Society then succeed?* This, time must determine. It is a great *experiment* on the bigotry of the 19th century.—My own belief is, that it will succeed for a time, and then die. It commences with a prodigious head of sectarian, party feeling, as will be seen by their receipts. About 12,000 dollars have been contributed in eight months. Many, many Baptists and churches have done far more in this short period, for the new sectarian society, than they did for the American Bible Society during twenty *long years*, while they professed to be its friends! Life directors and life members are found who

never thought of being such before. This strange fact shows the sectarian spirit of the contributors; and so long as this spirit can be kept up, there will be funds, agents, auxiliaries, and what will be called success. But this spirit, not based in christian principle, is liable to change and wane. The genius of the age is against such a narrow spirit.—Christians of every other name, at home and in pagan lands, look on it with surprise and pain. Many of the most intelligent and influential Baptists have no sympathy with this spirit, or with this new society, its offspring. In due time their voice, now stifled, will be heard. What will those say, whose advice as to the *time* of organizing a society has been so disregarded? Ere long it will be seen that there is no *consistency* in using the English Bible with the term *baptize* in it, and yet in pleading conscience that they cannot use a Bible made on the *same* principle in Burmah. Or if they must use a different Bible there, they will see that the Old Testament can be printed by the funds of the American Bible Society, and the New by the Baptist Board of Missions, and that therefore a sectarian Bible Society is as useless as it is odious. They will find, too, that they cannot long hold a good standing in other benevolent societies where christians of different names unite, and yet send such agents as you describe, through the land to villify one of the greatest and best institutions of the age. They will see, on cool reflection, that the American Bible Society could not have printed their Burmese Bible, without being obliged to print the Bible of Alexander Campbell, or the Socinians, if wanted in any foreign tongue. Seeing this, they will pardon, if not thank that society for the course it has pursued, and a better spirit will prevail. In due time I trust they will see that the Greek root *baptize* can be carried into heathen tongues as well as into English, and that it becomes Baptists, aside from *peace* motives, to show that they have as much confidence in the teaching of the Greek as other denominations, as much as they can have in any translation whatever. When this is seen and felt, that large and respectable denomination will, I trust, *all* be again united with others in the great and blessed work of giving the word of life “without note or comment” to all the perishing nations. Such, sir, is the sketch which I have been bid to send you in relation to the topic of your letter. It has not been dressed with sufficient care for the press, but you will be able to gather from it such facts and suggestions as shall enable you in your intercourse with others, to correct the misstatements which may be made respecting the American Bible Society and its relation to a portion of the Baptist church. Yours very truly and affectionately.

ART. XI. *New York Anniversaries.*

AMERICAN SEAMAN'S FRIEND SOCIETY.—The Ninth Anniversary of the Seaman's Friend Society was held at the Broadway Tabernacle, on Monday evening the 8th of May. In the absence of Adrian Van Sinderen, Esq., who, for the first time since the formation of the Society, was prevented from attending on its anniversary, the chair was taken, on motion of Mr. Brigham, by James Boorman, Esq. Prayer was offered by the Rev. Mr. Adams of New York, and a part of the 107th Psalm was sung by the choir. Mr. Wheelright presented the Auditor's

report, from which it appeared that the receipts for the past year amounted to \$10,561 60 cents, while the amount expended had been \$14,997 24 cents, leaving a balance against the society of \$4,435 58 cts. The receipts on account of the Seaman's Home were stated to have been \$2,202 26, out of which there had been paid \$1,329 90, leaving a balance in favor of that fund of \$872 90.

THE AMERICAN ANTI-SLAVERY SOCIETY, held its anniversary at the Broadway Tabernacle on Tuesday, at 10 A. M. Our reporter was present and took copious notes, of which we may avail ourselves hereafter. It appears from the report, that during the year, more than 70 agents have been appointed, 65 of whom have labored in the service of the society for longer or shorter periods. The aggregate amount of their labors has been 32 years. The sum total of volumes, pamphlets, newspapers, circulars, prints, &c. of all kinds, issued by the society during the year, has been 669,387. The whole amount of receipts has been \$36,567 92; being \$10,701 62 more than last year. This amount, the report states, is "not so great as was expected at the last anniversary." The sum which it was then resolved to raise, we believe, was \$50,000, and at a subsequent meeting, the same week, \$100,000. The increase since last year is less than we should have expected, in view of the amount of labor expended by agents in raising it. "A much larger proportion than last year has been expended in the support of living agents." The number of new societies is 483, making the whole number, 1,006.

AMERICAN TEMPERANCE UNION.—The anniversary was held at the Chatham-street Chapel on Tuesday evening, 9th inst., Mr. E. C. Delavan, President, in the chair. The meeting was opened with prayer by the Rev. Mr. Curtis, of Bangor, Me.

The annual report represented the general interests of the temperance cause as flourishing, and its prospects full of encouragement. In furtherance of the objects proposed by the National Temperance Convention at Philadelphia, it was resolved to establish a public journal, to be entirely devoted to that cause, of which a specimen number has been published and extensively circulated. The result has been that 7,000 copies have been already called for from all parts of the Union.

A circular, addressed to manufacturers of every class, has been sent abroad, during the last year, throughout the whole length and breadth of the country, with a view of eliciting information in respect to the effects of the use of spirits in these establishments. These inquiries had been extensively responded to, and the testimony has unequivocally been, that *alcohol is never useful, but always hurtful*.

The labors of the New York State Temperance Society had been as honorably effective as ever during the past year; an evidence of which was to be found in the fact, that they had printed and circulated 13,000,000 pages of temperance publications.

One of the most interesting items of the report, was the agreeable intelligence, that in consequence of a correspondence with the Hon. Mr. Buckingham, M. P., the Chancellor of the Exchequer had granted permission for the introduction, duty free, of 4,000,000 copies of a tract designed to be an Appeal from the friends of American temperance to the British public, on this great theme, which were to be placed, as far as practicable, in every family in England, Scotland, and Ireland. The distinguished individual above mentioned, Mr. Buckingham, announced also his intention of a visit to this country early in the ensuing autumn,

with particular reference to the promotion of the temperance reform on both sides of the Atlantic.

NEW YORK SUNDAY SCHOOL UNION.—The twenty-first annual meeting was holden in Broadway Tabernacle on Tuesday evening. The annual report was read by Horace Holden, Esq. secretary. The meeting was addressed by Rev. Dr. Ferris of Albany, Rev. Mr. Lowry of this city, and others.

AMERICAN TRACT SOCIETY.—The twelfth anniversary was held in Broadway Tabernacle, Wednesday morning, May 10th, S. V. S. Wilder, Esq., President, in the chair. After prayer by Rev. Joseph McCarrell, D. D. of the Associate Reformed Church, Newburgh, and a brief statement of the objects of the meeting by the President, Moses Allen, Esq. read the Treasurer's report, and Rev. William A. Hallock, Corresponding Secretary, an abstract of the Annual Report.

Forty-three new publications have been issued during the year, embracing 29 new Tracts, Memoir of James B. Taylor, Bogue's Essay, Morison's Counsels to Young Men, and Life of Josiah by Mr. Gallaudet;—making the whole number of publications on the Society's list 869. In addition to these, 36 publications have been adopted for foreign lands, making the whole number to which the Society's funds may be applied abroad, 446, of which 36 are volumes; besides numerous portions of Scripture in various forms—the Missionaries and Institutions aided by the Society, issuing Tracts in fifty-six different languages.

Amount Printed and Circulated.

Printed during the year (including 330,000 volumes,)	5,069,000	125,682,000
Do. since the Society's formation,	48,716,590	837,535,744
Circulated during the year (including 233,695 volumes,)	4,124,718	96,851,174
Do. since the Society's formation,	43,167,934	711,651,244

Of ten late tracts, more than 100,000 copies each have been circulated during the year: of *Do your Children Reverence the Sabbath?* 160,000; of *Obstacles to Conversion*, 170,000; of *What is it to Believe on Christ?* 144,000 within three months; furnishing a powerful motive to writers to prepare short, able, and awakening tracts.

The total circulation exceeds that of the preceding year by 24,000,000 pages; and the gratuitous distributions, including volumes to the value of \$1,000 for shipping on the ocean, \$1,000 for shipping and boats on our inland waters, and 1,702,000 pages sent to Missionaries and others in foreign lands, amount to 8,868,071 pages; value with those delivered to members of that Society \$7,245.

Receipts and Expenditures.

Received for publications sold,	\$59,058 92
Donations, including \$31,332 33 for foreign distribution, \$18,044 11 for volume circulation, and \$462 36 for seamen and boatmen,	71,932 36
Total,	\$130,991 28
Paid for paper, printing, binding, and copyrights,	74,774 17
Remitted for foreign distribution,	35,000 00
For printing <i>Pilgrim's Progress</i> for the Blind,	1,000 00
All other expenses,	20,217 11
	\$130,991 28

AMERICAN HOME MISSIONARY SOCIETY.—The eleventh anniversary meeting of this society was held on Wednesday evening, at the Broadway Tabernacle. In the absence of the Hon. Stephen Van Rensselaer, President, the chair was taken by the Hon. Judge Hubbel, of Cananda-

gua. The annual report was read by the Secretary, Rev. Absalom Peters, D. D., of which we have room for only the following:

Recapitulation of the operations of last year.

Of the missionaries and agents enumerated in the Tables of the Report, including 17 in France, 578 were in commission at the commencement of the year, a large proportion of whom have been reappointed and are still in the service of the society, and 232 new appointments have been made, making the whole number aided within the year, including 24 in France, under the care of the Evangelical Societies of Paris and Geneva, 810; which is an increase of 38 laborers beyond the number employed during the previous year. Of these, 595 are settled as pastors, or employed as stated supplies in single congregations, and 191 extend their labors, either as pastors or stated supplies, to two or three congregations each, and 24, including agents, are employed on larger fields.

The number of congregations, missionary districts, and fields of agency thus supplied, in whole or in part, during the year, has been 1,025.

State of the Treasury.

Several causes are mentioned in the report as having contributed to diminish the receipts of the society during the past year. Among these was a balance of nearly \$15,000 in the treasury at the commencement of the year, which produced the impression throughout the country that contributions in aid of the Society were less necessary than in former years. In the mean time, the embarrassments and necessities of the Education and Foreign Missionary Societies were urged upon the public with special earnestness, and the cause of Home Missions has been comparatively neglected in the contributions of the churches. In addition to this, the pecuniary pressure upon the country became alarming before the actual wants of this Society urged upon the committee the necessity for extraordinary measures to supply them. The balance in the treasury at the commencement of the year was \$14,930 15; the receipts since the last anniversary have been \$85,701 59; total, \$100,631 74. This sum has all been expended, excepting \$1,102 02 now in the treasury. The committee speak with urgency of the wants of the Society, especially in view of the existing embarrassments of the country, which may render it impracticable for them to meet the drafts of the missionaries, as in former cases of deficient receipts, by pledging their personal responsibility for the requisite means.

NEW YORK CITY COLONIZATION SOCIETY.—The fifth anniversary of this Society was held in the Brick Church last Wednesday evening, when President Duer took the chair. Dr. Proudfit read a Report of the Society's situation and prospects, which is highly flattering, and which we have condensed for the information of our readers.

More has been accomplished the last year for meliorating the condition of the blacks than in any similar period since colonization was first projected. The old colonies have all been enlarged by emigration of slaves or free persons. The Mississippi society has purchased a territory on the river Sinou, a location between Bassa Cove and Cape Palmas, an expedition to which was fitted out in April; and the societies of Louisiana and Virginia have also taken measures to secure suitable territories for settlement, which bid fair to succeed. The Kentucky society has also agitated the plan of establishing a distinct colony.

The two expeditions sent out in 1835 and 1836—one consisting of

nearly 70, and the other of 84 emigrants, and prepared at an expense of nearly \$22,000, besides provisions, clothing, implements of agriculture, and books to the amount of several thousands of dollars—have succeeded in the most gratifying manner. These expeditions were composed of colored people from Kentucky and Tennessee, emancipated for the purpose.

The agent at Bassa Cove writes that affairs were in a flourishing condition—not a death had occurred during a period of nearly ten months. A weekly mail was established between that village and Monrovia. He says the climate is of great salubrity, and the soil produces coffee, rice, cotton and sugar cane in great abundance.

It is found from experience that to civilize and christianize the nations of Africa, her own children must principally be depended on, owing to the intemperate heat of a tropical climate, and for this object philanthropists of different denominations are exerting their influence.

The report concludes with stating that the society's enterprise is liberally sustained by the public. In addition to contributions by individuals, there have been obtained 256 subscriptions of \$30 and \$50 each.

AMERICAN BIBLE SOCIETY.—The American Bible Society held its twenty-first anniversary meeting in the Broadway Tabernacle on Thursday morning, May 11th. In the absence of the Hon. John Cotton Smith, president of the society, the chair was taken by John Bolton, Esq. one of the Vice Presidents. The Rev. Mr. Reynolds from Pennsylvania opened the meeting by reading the first chapter of the second epistle of Peter. Mr. Brigham, the secretary of the society, read an address from the President, which will appear in the publications of the Society.

Receipts.

The receipts of the year from all sources amount to \$90,578 89, (being \$14,320 56 less than those of the previous year.) Of this sum, \$44,435 82, were in payment for books; \$3,101 32, from bequests;—for distribution abroad, \$6,205 09. The pecuniary condition of the Society is very different from what it was at the last anniversary. Then there was a surplus in the treasury, and also stock to the amount of several thousand dollars from the estate of Joseph Burr, deceased, in Vermont. Now the funds are gone, and such of the stocks as would bring a par value. All would have been sold, had not the managers feared to make on them too great a sacrifice. Appropriations are already made to aid foreign distribution, which will consume all their stocks as soon as they can be sold at any reasonable rate. The Board, therefore, for their next year's operations, must look wholly to the auxiliary societies and benevolent individuals. The presses cannot move, nor can books be bound and distributed among the needy, without the aid of those who have means and know the worth of the Bible. Such, too, are the times, that many who have been *large* contributors, can now, for a season, do nothing. The number of small contributions, then, must be increased. Each must do a little, and do it cheerfully and promptly, that there be no famine of the bread of life. A few appropriations have been made the past year towards foreign distribution. More ought to be done the coming year. At several of the stations, liberal grants will be required, as will be seen in another place. It is hoped, therefore, that the auxiliaries, while they carry on vigorously the work of domestic supply, will also furnish what they can for the foreign. It seems to your Board that an *unusual* call is now made on the local societies to come up to the help of this sacred cause.

Bibles and Testaments printed.

The whole number printed during the year amount to 202,000 copies.

Bibles and Testaments issued.

The whole number issued during the year, in fifteen different tongues, amounts to 206,240 copies, making an aggregate, since the formation of the Society, of 2,195,670.

New Testament for the Blind.

This work, printed mostly at the Society's expense, by the Institution for the Education of the Blind, at Boston, is now complete in four volumes. A few copies are kept in your depository for such as may order them.

PRESBYTERIAN EDUCATION SOCIETY.—*Number under patronage.*—Appropriations amounting to \$23,904 have been made to *five hundred* young men in *seventy-six* institutions of learning. Of these, 173 were in 44 academies; 212 were in 21 colleges; and 115 were in 11 theological seminaries. During each year, a number of beneficiaries having secured means for their support, suspend, for a time, their applications for aid. They do not formally withdraw, nor have their names been stricken from the list. They consider themselves as still connected with the society, and expect again to be aided from our treasury. The board, however, are convinced that to enumerate such in the annual report as under patronage, would greatly mislead the public, as well as perplex and render contradictory the different parts of the same annual report. In estimating the number of beneficiaries during the year, the board have counted only those to whom pecuniary aid has been rendered within the twelve months included in this report.

Receipts and Expenditures.

The last report exhibited the treasury of the Society in debt more than \$8,000. There have been received, as per the Treasurer's report, \$31,684; being an increase upon the receipts of the preceding year of 5,390: and if the subscriptions had been received which were due, and which, in all ordinary times would have been promptly paid, the increase above the previous year would have been more than \$10,000. The expenditures of the Society have been \$———leaving the Society still in debt \$5,100. This debt, however, would have been fully discharged if the subscriptions above named had been paid. The Board, notwithstanding the discouraging circumstances under which they commence a new year's labors, feel a confidence in God that he will carry forward the operations of this Society with unabated power. So often, in its past history, has he appeared in the hour of trial, that we dare not doubt his love.

AMERICAN PEACE SOCIETY.—This society held its ninth anniversary at the Rev. Mr. Somers' (Baptist) church in Nassau street, on Thursday, 11th inst. S. V. S. Wilder, Esq. was called to the chair at 3 o'clock, P. M., and the meeting was opened with prayer by the Rev. J. Going, D. D., of this city. The annual report was read by Wm. Ladd, the General Agent, after which the following resolves were passed.

1. *Resolved*, That the report just read be accepted and published under the direction of the Executive Committee.

2. *Resolved*, That christians are bound by the strongest and most sacred obligations, to remove the disgrace which the wars of christendom have brought on their religion.

3. *Resolved*, That the custom of war is contrary to the spirit, principles, and aims of the gospel, ought to be held in deep abhorrence, and resisted, by every proper way possible, by every follower of the Prince of Peace.

4. *Resolved*, That the spirit of the times, the smiles of heaven on our efforts during the past year, and the unexpected preparation of the public mind for appeals on this subject, call aloud on the friends of peace, for much greater exertions in this cause, and make it desirable, that at least *ten thousand dollars* should be raised this year, for the support of lecturers and the circulation of publications on peace.

5. *Resolved*, That we continue our request that all ministers of the gospel preach on the subject of peace to their people, at least once during the year, and, if convenient, on or near the 25th of December;—and that the churches observe a concert of prayer on or near the same day, for the universal prevalence of peace; and that a collection be taken up in aid of this cause.

FOREIGN MISSIONS.—The meeting in behalf of the American Board of Commissioners for Foreign Missions was holden in Broadway Tabernacle, on Friday, May 12, at 10 A. M. Z. Lewis, Esq. in the chair. The Rev. Wm. J. Armstrong, one of the secretaries, read a summary of the operations of the Board during the year ending May 1st, from which we gather the following facts:

The operations of the Board have been much enlarged during the year. Three new missions have been commenced, at Madras, and on the islands of Java and Borneo. Not less than eight new stations have been formed; 84 missionaries and assistant missionaries have been sent out; 90 persons have offered their services to the Board, and have been appointed missionaries by the Prudential Committee; 46 persons are now under appointment, and waiting to be sent out: of these, 34 are to go as ministers of the gospel.

Large additions have been made to the number of youth in the schools under the care of the missions. Four seminaries, for raising up native teachers and preachers of the gospel, are now in operation, at Ceylon, the Sandwich Islands, Beyrout, and Constantinople. These contain nearly 400 pupils. At Ceylon, 26 members of the seminary have been admitted to the church; 12 or 15 graduates of the seminary at the Sandwich Islands are now teaching common schools among their countrymen.

The operations of the press have increased very much during the year. Presses have been sent to Oormiah, to Western Africa, and to Southern Africa. At the different missions of the Board, 19 presses are now in operation. Two periodical papers are issued from the press at the Sandwich Islands—a semi-monthly, of which 3,000 copies are published, and a monthly for children, which commenced with 4,000 copies.

The general aspect of the missions of the Board, during the year, has been one of great prosperity; greater, taking the whole field of operations into view, than at any former time. Four hundred and sixty laborers are now connected with the missions, and derive their support from the funds of the Board.

The whole amount of receipts into the treasury from the 1st of August, 1836, to the 1st of May, 1837, being nine months of the financial year, is \$179,311. This exceeds the receipts to the same time last year, by \$52,151. The estimated expenses of the year, including the debt, are \$290,000. If the receipts of the present year exceed those of the last up to the 31st of July, in proportion as they have done thus far, there will be a deficiency at that time of \$44,285, and that without making any allowance for sending out one additional laborer.

ART. XII. *Presbyterian Convention.*

The Convention called by the committee appointed by the minority of the General Assembly of 1836, met this day at 11 o'clock, A. M. in the Sixth Presbyterian Church, in this city, [Philadelphia,] and was temporarily organized by the appointment of the Rev. James Blythe, D. D. as Chairman, and the Rev. T. D. Baird, Clerk.

Resolved, That the Rev. Dr. Baxter, Dr. Junkin, and Messrs. A. D. Campbell, H. H. Hopkins, S. H. Crane, H. S. Pratt, and J. M. C. Irwin, be a committee to report a list of officers, and a set of rules for the due organization of the body to-morrow morning.

The committee to nominate officers and prepare rules, made a report which was adopted, and is as follows: viz.

President—Rev. George A. Baxter, D. D.

Vice President—Rev. Cornelius C. Cuyler, D. D.

Clerks—Rev. T. D. Baird, and Rev. Horace S. Pratt.

RESOLUTIONS ADOPTED BY THE CONVENTION.

Errors in Doctrine.

Resolved, That the next General Assembly should express their decided condemnation of the following errors, which are alleged to have obtained currency in the Presbyterian Church: viz.

1. That God would have been glad to prevent the existence of sin in our world, but was not able, without destroying the moral agency of man, or for aught that appears in the Bible to the contrary, sin is incidental to any wise moral system.

2. That election to eternal life is founded on a foresight of faith and obedience.

3. That we have no more to do with the first sin of Adam than with the sins of any other parent.

4. That infants come into the world as free from moral defilement as was Adam, when he was created.

5. That infants sustain the same relation to the moral Government of God as brute animals, and their sufferings and death are to be accounted for, on the same principles as those of brutes, and not by any means to be considered as penal.

6. That there is no other original sin than the fact that all the posterity of Adam, though by nature innocent, or possessed of no moral character, will always begin to sin when they begin to exercise moral agency; or that original sin does not include a sinful bias of the human mind, and a just exposure to penal suffering; and that there is no evidence in Scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

7. That the doctrine of imputation, whether of Adam's sin or Christ's righteousness, has no foundation in the Word of God, and is both unjust and absurd.

8. That the sufferings and death of Christ were not truly vicarious and penal, but symbolical, governmental and instructive only.

9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

10. That Christ never intercedes for any but those who are actually united to him by faith; or that Christ does not intercede for the elect until after their regeneration.

11. That saving faith is the mere belief of the word of God, and not a grace of the Holy Spirit.

12. That regeneration is the act of the sinner himself, and that it consists in a change of his governing purpose, which he himself must produce, and which is the result, not of any direct influence of the Holy Spirit on the heart, but chiefly, a persuasive exhibition of the truth analogous to the influence which one man exerts over the mind of another; or that regeneration is not an instantaneous act, but a progressive work.

13. That God has done all that *he can* for the salvation of all men, and that man himself must do the rest.

14. That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner without impairing their moral agency.

15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God; and that in no sense does the righteousness of Christ become ours.

16. That the reason why some differ from others in regard to their reception of the Gospel is, that they make themselves to differ.

It is impossible to contemplate these errors without perceiving, that they strike at the foundation of the system of Gospel grace; and that, from the days of Pelagius and Cassian to the present hour, their reception has uniformly marked the character of a Church apostatizing from "the faith once delivered to the saints," and sinking into deplorable corruption. To bear a public and open testimony against them, and as far as possible to banish them from the "household of faith," is a duty which the Presbyterian Church owes to her Master in heaven, and without which it is impossible to fulfil the great purpose for which she was founded by her divine Head and Lord. And the Convention is conscious that in pronouncing these errors unscriptural, radical, and highly dangerous, it is actuated by no feeling of party zeal; but by a firm and growing persuasion that such errors cannot fail in their ultimate effect, to subvert the foundation of Christian hope, and to destroy the souls of men. The watchmen on the walls of Zion would be traitors to the trust reposed in them, were they not to cry aloud, and proclaim a solemn warning against opinions so corrupt and delusive.

Errors in Church Order.

Among the departures from sound Presbyterian order, against which we feel called on to testify, as marking the times, are the following:

1. The formation of Presbyteries without defined and reasonable limits, or Presbyteries covering the same territory, and especially such a formation founded on doctrinal repulsions or affinities, thus introducing schism into the very vitals of the body.

2. The refusal of Presbyteries when requested by any of their members, to examine all applicants for admission into them, as to their soundness in the faith, or touching any other matter connected with a fair Presbyterian standing, thus concealing and conniving at error, in the very strong hold of truth.

3. The licensing of persons to preach the Gospel, and the ordaining to the office of the ministry such as not only accept of our standards merely for substance of doctrine, and others who are unfit and ought to be excluded for want of qualification—but of many even, who openly deny fundamental principles of truth, and preach and publish radical errors as already set forth.

4. The formation of a great multitude and variety of creeds which

are often incompatible, false, and contradictory of each other and our Confession of Faith and of the Bible ; but which even if true are needless, seeing that the public and authorized standards of the Church are fully sufficient for the purposes for which such formularies were introduced : namely, as public testimonies of our faith and practice, as aids to the teaching of the people truth and righteousness, and as instruments of ascertaining and preserving the unity of the Spirit in the bonds of peace ; provided that the adoption of this resolution shall not interfere with the use of a brief abstract of the doctrines of our Confession of Faith, in the public reception of private members of the Church.

5. The needless ordination of a multitude of men to the office of Evangelist, and the consequent tendency to a general neglect of the pastoral office ; to frequent and hurtful changes of pastoral relations ; to the multiplication of spurious excitements, and to the spread of heresy and fanaticism, thus weakening and bringing into contempt the ordinary and stated agents and means, for the conversion of sinners, and the edification of the body of Christ.

6. The disuse of the office of ruling elders in portions of the Church, and the consequent growth of practices and principles entirely foreign to our system ; thus depriving the pastors of needful assistants in discipline, the people of proper guides in Christ, and the churches of suitable representatives in the ecclesiastical tribunals.

7. The electing and ordaining ruling elders, with the express understanding that they are to serve but for a limited time.

8. The progressive change in the system of Presbyterian representation in the General Assembly, which has been persisted in by those holding the ordinary majorities, and carried out into detail by those disposed to take undue advantage of existing opportunities, until the actual representation seldom exhibits the true state of the Church, and many questions of the deepest interest have been decided contrary to the fairly ascertained wishes of the majority of the Church and people in our communion, thus virtually subverting the essential principles of freedom, justice, and equality, on which our whole system rests.

9. The unlimited and irresponsible power, assumed by several associations of men under various names, to exercise authority and influence, direct and indirect, over Presbyters, as to their field of labour, place of residence, and mode of action in the difficult circumstances of our Church, thus actually throwing the control of affairs in large portions of the Church, and sometimes in the General Assembly itself, out of the hands of the Presbyteries into those of single individuals or small communities located at a distance.

10. The unconstitutional decisions and violent proceedings of several General Assemblies, and especially those of 1832, 3, 4, and 6, directly or indirectly subverting some of the fundamental principles of Presbyterian government—effectually discountenancing discipline, if not rendering it impossible, and plainly conniving at and favoring, if not virtually affirming as true, the whole current of false doctrine which has been for years setting into our Church, thus making the Church itself a principal actor in its own dissolution and ruin.

Errors in Discipline.

With the woful departures from sound doctrine, which we have already pointed out, and the grievous declensions in Church order heretofore stated, has advanced step by step, the ruin of all sound discipline in large portions of our Church, until in some places our very name is be-

coming a public scandal, and the proceedings of persons and churches connected with some of our Presbyteries, are hardly to be defended from the accusation of being blasphemous. Amongst other evils, of which this Convention and the Church have full proof, we specify the following :

1. The impossibility of obtaining a plain and sufficient sentence against gross errors, either *in thesi* or when found in books printed under the names of Presbyterian ministers, or when such ministers have been directly and personally charged.

2. The public countenance thus given to error, and the complete security in which our own members have preached and published in newspapers, pamphlets, periodicals, and books, things utterly subversive of our system of truth and order, while none thought it possible (except in a few, and they almost fruitless, attempts) that discipline could be exercised, and therefore none attempted it.

3. The disorderly and unseasonable meetings of the people, in which unauthorized and incompetent persons conducted worship in a manner shocking to public decency, in which females often led in prayer, and sometimes in public instruction ; the hasty admission to church privileges, and the failure to exercise any wholesome discipline over those who subsequently fell into sin, even of a public and scandalous kind ; and of these and other disorders, grieving and alienating the pious members of our churches, and so filling many of them with rash, ignorant, and unconverted persons, as gradually to destroy all visible distinctions between the Church and the world.

4. While many of our ministers have propagated error with great zeal, and disturbed the Church with irregular and disorderly conduct ; some have entirely given up the stated preaching of the Gospel, others have turned aside to secular pursuits, and others still while nominally engaged in some part of Christian effort, have embarked in the wild and extravagant speculations which have so remarkably signalized the times, thus tending to secularize and disorganize the very ministry of reconciliation.

Miscellaneous Resolutions.

1. *Resolved*, That the plan of Union now existing between the Presbyterian and Congregational Churches ought immediately to be abrogated.

2. *Resolved*, That it be enjoined on Presbyteries to examine all ministers applying for admission into the Presbyterian Church from other denominations, on the subjects of Theology and Church Government, and to require from them an explicit adoption of the Confession of Faith and Form of Government.

3. *Resolved*, That the operations of the American Home Missionary and the American Education Societies, with their branches, be discountenanced, and, as far as possible, prevented within the ecclesiastical limits of the Presbyterian Church.

4. *Resolved*, That the next General Assembly should cite, for trial, before its bar Synods which are accused by common fame of holding or tolerating any of the above mentioned errors, or of adopting any practices opposed to Presbyterian Government ; and that they should enjoin on Synods to cite before their bar for trial, Presbyteries under their care which may be placed in the same or similar circumstances ; and that they enjoin upon Presbyteries to arraign and try any of their members who may be supposed to hold any of the forementioned errors.

5. *Resolved*, That no Church which is not organized according to the Constitution, should any longer be considered a constituent part of the Presbyterian Church.

6. *Resolved*, That as these are times of high and dangerous excitability in the public mind, when imprudent or partizan men may do great injury, especially when they have facilities for operating on a large field, this Convention is of opinion that the General Assembly ought to make known to our national societies, not previously noticed in the votes of this Convention, that the Presbyterian Church expects of them great caution in the selection of their travelling agents, and that it ought to be regarded as peculiarly unkind in any of them to give to the correspondence or general bearing of their Institutions, a bias against the strictest order and soundest principles in our beloved branch of the Church of Christ.

7. *Resolved*, That Mr. Breckinridge, Mr. Pratt, and Mr. Ewing, commissioners to the next General Assembly be requested to contest the right to seats of any claiming to be commissioners to said Assembly who may be supposed to be constitutionally ineligible or not duly elected.

8. *Whereas*, certain religious periodicals and papers, which circulate extensively in different parts of our Presbyterian Church, are corrupting its members and drawing them away from "the truth as it is in Jesus." And whereas all our efforts to effect reform in our Church, must be considerably retarded, while this great evil remains uncorrected. Therefore,

Resolved, That we will give a just and decided preference to such religious periodicals and papers *as are sound in the faith*, and Christian in their spirit; at the same time discountenancing those of an opposite character. And *more particularly*, that we will give a cordial and adequate support to such *Presbyterian* publications, as, during the great controversy which now shakes our Church, have ever been found, the open, firm, and consistent advocates of the whole truth of God, as laid down in our inestimable standards. And we earnestly recommend this course to all who in sincerity and truth love the doctrines and polity of the Presbyterian Church in these United States.

9. *Resolved*, That Messrs. Engles and Baird be a Committee to have 2500 copies of the minutes of this Convention printed for distribution among the Presbyteries or minorities of Presbyteries represented in this Convention.—*Presbyterian*.

In relation to the above Convention the PRESBYTERIAN holds the following language:

"We present to our readers an extended report of the proceedings of the Convention until the time of the meeting of the Assembly. After our roll had been printed, several additional members arrived, making in all *one hundred and twenty-four delegates*, about *forty* more than attended the Convention of 1835 in Pittsburgh. The debates were animated, the spirit displayed was generally kind, and the votes were remarkably unanimous. It was manifest to all that the spirit of reform was on the alert, and that the orthodox were more fully awake to the true state of the Church than at any preceding period. The principal and material resolutions adopted during the sessions, we have placed together, that they may be seen at one view. The Convention will continue in session, that they may be prepared to act in any emergency."

ART. XIII. *Martin Luther Incognito.*

The following interesting article is from the Southern Literary Messenger, where it appears with a suitable introduction from James W. Alexander, its translator, who says—"Allow me to premise, by way of refreshing the reader's memory, that after the celebrated appearance of Luther, at the Diet of Worms, he was secretly snatched away by his friend, the Elector, and kept some months in the castle of Wartburg. The paper which follows, gives some account of his return. It is from

the pen of an honest Swiss, and is written in the Swiss-German dialect, but is so full of racy diction and inimitable naivete, that it cannot fail to gratify every lover of ancient story."

I cannot forbear to relate, though it may chance to seem trifling, and even childish, how I, John Kessler, and my comrade John Reutiner, fell into company with Martin Luther, at the time when he was enlarged from his captivity, and was on his way back to Wittenberg. For as we were journeying thither, for the sake of studying the holy scriptures, we came to Jena, in the Touringian territory, (and God knows in a dismal storm,) and after much inquiry in the city, for an Inn, where we might lodge for the night, we were utterly unable to find any. The taverns were shut against us on every side, for it was carnival-time, at which season there is little care for way-faring people. So we had come to the outskirts of the town, thinking to go on further, to find, if possible, some hamlet where we might be entertained. Under the very gate of the town, as we went out, there met us a reverend man, who greeted us kindly, and asked whither we were bound at so late an hour. For he said there was neither house nor court-yard, offering us lodgings, which we could reach before the dead of night, and that the way was intricate: therefore he counselled us to abide where we were. We answered, "Good, sir, we have been to every hostelry which has been shown to us, but every where we have been denied entrance; we must needs go further." Then he asked whether we had inquired at the Black Bear. To which we replied, "No such Inn have we seen, pray tell us where we may find it." He then pointed out the place, a little without the town. And though all the Innkeepers had dismissed us, yet no sooner had we reached the Black Bear, than the host came to the door, helped us in, and gave us the kindest welcome, taking us into the common room. There we found a man sitting alone, at a table, with a little book lying before him, who saluted us in a friendly manner, and invited us to come forward and seat ourselves by him at the table. Now, (under favor be it spoken) our shoes were so clogged with the filth of the roads, that we dared not enter with freedom, but crept in softly, and sat upon a bench by the door. But he invited us to drink with him, which indeed we could not refuse.

After we had accepted his friendly and courteous advances, we placed ourselves, as he desired, at the table near him, and ordered some wine, that we might drink to his honor; having no other thought than that he was a trooper, for he sat, after the manner of the country, in a red cloak, with doublet and hose, a sword by his side, with his right hand upon the pommel and his left grasping the hilt. He soon began to ask the place of our birth, and then, answering his own question, added, "You are Switzers. From what part of Switzerland, come you?"—We answered, "From St. Gallen." "You will find," said he, "at Wittenberg, whither I understand you are going, some excellent people, such as Doctor Jerome Schurf, and his brother Doctor Augustin." We replied, that we had letters to them; and then proceeded to ask in turn, "Sir, can you certainly inform us whether Martin Luther is now at Wittenberg, or at what place he is?" "I have sure information," said he, "that Luther is not in Wittenberg, at this time; but he is to be there shortly. Philip Melancthon, however, is there, he teaches the Greek tongue, as there are others who teach the Hebrew, both of which languages, I earnestly exhort you to study; for they are necessary preparations to the understanding of the scriptures." We answered, "God be

praised, if our lives are spared, we shall not rest until we see and hear that man ; on his account it is that we have undertaken this journey ; for we understood that he was minded to set aside the priesthood, with the mass, as an unauthorized service. Now, inasmuch as we have, from our youth up, been trained and set apart, by our parents, to become priests, we desire to hear what reason he can show for such a design."

After some conversation of this kind, he asked, where we had already studied. We answered, "At Basle." "How fares it," said he, "at Basle ? Is Roterodamus there at present ? What is he doing ?" "Sir," replied we, "so far as we know, all things go on well. But what Erasmus is doing there, no one can tell, for he keeps himself quiet and aloof." Now it struck us with great surprise, that the trooper should talk thus, and that he was able to discourse about Schurf, and Philip, and Erasmus, and about the importance of both Greek and Hebrew. Moreover, he would now and then let slip a Latin word, which made us suspect that he was something different from an ordinary cavalier. "Prithee," said he, "what is thought of Luther in Switzerland ?" "Sir," said I, "there, as elsewhere, there are diversities of opinion. Some there are who cannot enough extol him, and thank God that by his means, he has revealed his truth, and discovered error ; but others denounce him as an intolerable heretic ; and such are chiefly the clergy." "Ah," said he, "I could warrant it was the parsons." In such talk he continued to be very sociable, so that my comrade made free to take up the little book which lay before him, and open it. It was a Hebrew Psalter. He then laid it down, and the trooper took it up. Hereupon we fell into still greater doubt, as to who he might be. Then said my comrade, "I would give a finger off my hand, if I could thereby understand this language." The man replied, "You may attain it, if you will only bestow labor ; I also desire this attainment greatly, and am exercising myself every day to make greater proficiency."

By this time, day was declining, and it had become quite dark, and the host entered to look to the table. As he saw our eager curiosity about Martin Luther, he said, "My good fellows, had you been here two days sooner, you might have been gratified, for he was then sitting at this very table." And with this pointed out the place. We were now chagrined and vexed at our own delay, and provoked at the bad roads which had been our hindrance ; but we said, "It rejoices us to be in the house, and at the very table where he has lately sat." At this the host could not but laugh, and went immediately out. After a little while, he called me to the outside of the door. I was alarmed, and began to think with myself, in what I had been unseemly, or of what I could be suspected. The host then said to me, "Since I perceive in very truth, that you long to see and hear Luther—the man who sits by you is he." This I took in jest, and said, "Ay, sir host, you would fain mock me, and stay my curiosity with Luther's lodging." He replied, "It is assuredly he ; nevertheless, do nothing to show that you recognize him." I straightway left the host, still being incredulous, and returning to the room, seated myself at the table, and was very desirous to let my companion know what the host had disclosed. I therefore turned myself towards the door, and at the same time towards him, saying softly, "The host says that is Luther." Like myself, he could not believe it, and said, "Perhaps he said it was *Hutten*,* and you have misunderstood him."

*Ulrich van Hutten ; a celebrated knight and statesman, and a friend of Luther, who died two years after these events in 1523.

Now, as the horseman's dress suited better with Hutten, than with Luther, who was a monk, I persuaded myself that the host had said, "It is Hutten;" for the beginning of both names, sounds alike. All that I said, therefore, was under the supposition that I was conversing with Ulrich ab Hutten.

In the midst of these things, there came in two merchants, who wished to pass the night, and when they had laid aside their habits and spurs, one of them placed beside him a small unbound book. Martin asked what book it was. "It is Doctor Luther's exposition of sundry gospels and epistles, just printed and published; have you never seen it?" At this time the host appeared and said, "Draw near to the table, for we are about to eat." We, however, spoke to him and begged that he would bear with us so far as to give us something by ourselves. But the host said, "Dear fellows, seat yourselves by the gentleman at the table, I will give you good cheer." And when Martin heard this, he said, "Come along, I will pay the reckoning."

During the meal, Martin gave us much friendly and godly discourse, so that both we and the trades people, paid more attention to his words, than to all our food. Among other things, he lamented with a sigh, that while the princes and nobles were now assembled at the Diet, at Nuremberg, on account of God's word, and the impending affairs and grievances of the German nation; yet they undertake nothing, but to spend their time in expensive jousts, cavalcades, frolics, and debauchery. "But such," said he, "are our Christian princes!"

He further said that it was his hope that gospel truth would bring forth fruit among our children and descendants, who are not poisoned by popish error, but are now grounded in the pure truth of God's word, more than among their parents, in whom error is so rooted, that it cannot be easily eradicated. Upon this, the trades people united in expressing their opinions, and the elder of them said, "I am a plain, simple layman; I have no particular knowledge of this business. But this I say, as the matter seems to me, Luther must either be an angel from Heaven, or a devil out of Hell. I have here ten guilders, that I would gladly give, that I might confess to him; for I believe he is the man that can and would direct my conscience."

Meanwhile the host came to us, and said privately, "Do not trouble yourself about the reckoning; Martin has settled for your supper." This gave us great joy, not for the sake of the money, or the cheer, but that we had been entertained by such a man. After supper, the merchants arose, and went into the stable to see to their horses; while Martin was left alone with us in the room. We then thanked him for his favor, and at the same time let him understand that we took him for Ulrich ab Hutten. But he answered, "I am not he." Here the host came near, to whom Martin said, "I have to-night been made a nobleman, for these Switzers take me to be Ulrich ab Hutten." "And you are no such person," said the host, "but Martin Luther." At which he laughed, and said with great glee, "These take me for Hutten, and you for Martin Luther; I shall soon be called Martinus Marcolfus." And after some such discourse, he took a high beer-glass, and said, after the custom of the country, "Switzers, join me in a friendly glass to your health." And as I was about to take the glass, he changed it, and ordered instead of it, a flask of wine, saying, "The beer is to you an unaccustomed beverage; drink wine."

With that he arose, threw his knight's cloak over his shoulder, and bid

us good night, giving us his hand as he said, "When you arrive at Wittenberg, commend me to Dr. Jerome Schurf." We said, "We will cheerfully do so, but how shall we name you, that he may understand your greeting?" "Only say," said he, "that he who is on his way greets you; he will soon understand you." And so saying he went to bed. After this, the trades people returned, ordered the host to bring them something to drink, and had much conversation concerning the unknown guest which had been sitting by them. The host made known that he took him to be Luther, which the merchants believing, lamented very much that they had behaved themselves so rudely in his presence, saying that they would on this account, rise so much earlier the next morning before he departed, in order to beg that he would not take it on his part, nor be offended, as they had not known his person. This they accordingly did, finding him next morning in the stable. Martin answered them: "You said last night at supper, that you would willingly give ten florins, that you might confess to Luther. When therefore you confess to him, you will discover whether I am he." And without betraying himself any further, he mounted and rode on his way to Wittenberg. On the same day, we set out on the same road, and arrived at a village lying at the foot of a mountain; I think the mountain is called Orlamund, and the village Nashausen. The stream which flows through this, was swollen by the rains, and the bridge being in part carried away so that the horses could not pass, we turned aside into the village, where we chanced to fall in with the same merchants, who entertained us there free of cost for Luther's sake. On the Saturday after, being one day after Luther's arrival, we called upon Doctor Jerome Schurf, in order to present our letters. When we were ushered into the room, whom should we see but Martin Luther, the same as at Jena, together with Philip Melancthon, Justus Jodocus Jonas, Nicholas Amsdorf, and Doctor Augustin Schurf, relating what had befallen him in his absence from Wittenberg. He greeted us and said, laughing as he pointed with his finger, "This is Philip Melancthon of whom I told you." Upon which Philip turned to us, and asked us many questions, which we answered according to our knowledge. And thus we passed the day on our part, with great joy and satisfaction.

ART. XIV. *General Assembly.*

The General Assembly met in the Central Presbyterian Church, in Philadelphia, on Thursday, May 18th, at eleven o'clock, A. M. and was opened with a sermon by the Moderator of the last Assembly, the Rev. John Witherspoon, D. D., from 1 Cor. i. 10, 11.—In the afternoon the General Assembly met, and proceeded to the election of Moderator, when the Rev. D. ELLIOT, D. D. received 157 votes, and the Rev. BAXTER DICKINSON (the New-school candidate) 106 votes; Old-school majority 31. If there should be no change in these relative forces, the reform of the Church will be accomplished.—*Presbyterian.*

ART. XV. *To Our Patrons.*

Our thanks are due to our patrons for their exertions hitherto in sustaining the Religious Monitor; and we confidently look to them for their continued countenance and support. In the hope, that our subscription list will be considerably increased, we have published about two hundred copies more of this number than is necessary to supply the present subscribers.

The next number containing the Minutes of Synod, will be issued with all practicable haste after the Minutes are received.

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To our Patrons.

Agents and others friendly to this work, are requested to procure and forward as soon as possible the names of new subscribers for the *fourteenth volume*.

Subscribers who are *in arrears* are requested to make payment as soon as practicable. Such *notes* ought to be sent us, as are believed to be subject to as little discount here as possible. Sometimes the postage and discount on notes sent us, run away with all the profits. All letters ought to be *post paid*, excepting such as contain remittances or directly relate to the interests of the Monitor.

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